

WITS
COMMON
WEALTH.

THE SECOND
PART.

A Treasurie of Diuine, mo-
rall, and Phylosophicall
similies, and sentences,
generally vsefull.

But more particularly published,
for the vse of Schooles.

By F. M.

Master of Arts of both Vni-
uersities.

LONDON,

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besold by *Richard Royston*, at
his Shop in Iuic Lane.

1634.

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To the Reader.



Tria sunt omnia, is as old as father Time. All morall Phylosophie is diuided into three parts; Ethicall, Oeconomical and Politicall. All Law is reduced to three heads; to the Law of Nature, to ancient custome, and to the ordinances of men. And to insist in our owne state: All our Parliaments consist of three sorts of people, Nobilitie, Cleargie, and Comminaltie. And all our tryals and iudgements are determined after three formes and manners, by Parliament, by Battell, and by the great Assise: So all the force of wit may flow within three chanel, and bee contriued into three heads; into a Sentence, a Similitude, & an Example. *Carolus* said, that warres were maintained with victuals, money and Soul-dours: so Wit is nourished with

Sente-

To the Reader.

Sentences, Similitudes, and Examples. And therefore as three things are necessarie for a Scholler; a Will, a Wit and a Booke: so I hold that Sentences, Similitudes, and Examples, are as necessarie to vphold a Wit. *In like* Caesar vsed to carry three things about with him, when he followed the wars; his pen to write the whole course of the Romanes successe in their warres; his Bookes to find himselfe occupied, and his Launce to repulse his enemies: so he that would write or speake pithily, perspicuously, and persuasively must vse to haue at hand in readinesse, three kind of ornaments and effectuall motives, Sentences, Similitudes, and Examples. Wherefore as *Pythagoras* wished three things for himselfe; Health, Beautie and Riches: so I considering the necessitie and excellency of these three heads, haue long wished the accomplishment & publication of them. And in truth what can I desire more, then to see the naked Truth arrayed in Sentences, fitting the tast of Philosophers; inuested in Similitudes, loued of Oratours; and approoued by Examples

To the Reader.

ples, the rule and leuell of the vnstayed
and raging multitude? *Saint Augustine*
desired to see three things, *Paulus E-*
milius triumphing; *Saint Paul* Preach-
ing; and *Christ* vpon the Crosse; in the
first, hee desired to see the glory of the
earth; in the second the glorie of the
Gospell; and in the third, the glorie
of Heauen: so haue I long desired to see
three things; Truthes soundnesse in
Sentences, her elegancie in Similituds,
and approbation by examples. And
now I haue my wished desire. Where-
fore I may reioyce for three things, as
Philip King of *Macedonia* reioyced.
Hee ioyed; that hee had wonne the
Games at *Olympus* by the running of
his Chariots; that his Captaine *Par-*
menio had ouerthrowne the *Dardari-*
ans; and that his wife *Olympia* had
borne him a Sonne, called *Alexander*:
So I exceedingly reioyce, and am glad
at my heart, that the first part of *Wise*
Common-wealth, contayning Sentences,
hath like a braue Champion gloriously
marched and got such renowned fame
by swift running, equiualent with
Philips Chariots, that thrice within

To the Reader.

one yeare it hath runne thorow the Presse. If this second part of mine, called *Wits Common-wealth* contayning Similitudes, being a stalke of the same stemme, shall haue the like footmanship, and find the same successe, then with *Parmenio* I shall be the second in *Philips* ioy. And then *Philips* ioy will est-soones be full, for his *Alexander*, whom not *Olympia*, but a worthy Scholler is conceiuing, who wil fill the third part of *Wits Common-wealth* with moe glorious Examples, then great *Alexander* did the world with valiant & heroicall exploits. *Lampedo* is iudged happy for euer, as *Pliny* writeth, for three causes; for that she was a Kings Daughter, a Kings Wife, and a Kings Mother. *Thales* to one that asked him, who was happy, said; *Qui corpore sanus est, fortuna diues, animo eruditus*: So I iudge him of an happy Wit, who is profound and substantiall in Sentences; eloquence and ingenious in Similituds; and rich and copious in Examples.

The first part being published some yeares agoe, hath had the worlds fauour and furtherance, which hath made him

To the Reader.

him so cranke, young and fresh, that thrice in one yeare hee hath renewed his age, a spring more then is in fruitfull *Saba*. If this second part may find as much fauour and countenance with you gentle Reader, as *Antimachus* the Poet found with *Plato*, it shall bee *instar omnium* to me, and therewith contented, I shall willingly send this second with the first, to take what fortune Wit will send him. Which I hope and wish may bee as kindly accepted, as I doe heartily offer them. Which if I shall perceiue, neuer was *Aristotle* more gratefull to *Alexander*, nor *Ennius* to *Scipio*, nor *Virgill* to *Augustus*, nor *Horace* to *Mecenas*, nor *Pliny* to *Vespasian*, nor *Plutarch* to *Traian*, then I shall bee to you gentle Reader; whom I beseech the Highest to blesse with increase of vertuous qualities in the mind, with augmentation of dignitie in the world, and with perpetuities of enerlasting felicitie in Heauen.

FRANCIS MERES:

xxv
T

A
A
Am
Ang
An
App
Arr
Ar
Ath
Ath
Ani
Au
Au
Ma



The Authours both sa-
cred and profane, out of
which these similitudes
are for the most part
gathered.

A

A Esopus.
Agapetus Diaconus.
Albertus Nonicampianus.
Ambrosius.
Angelus Politianus.
Anthonius.
Appianus.
Arnobius.
Aristoteles.
Athanasius.
Athenagoras.
Anicen.
Augustinus.
Authour actionis contra.
Mariam Scotorum Reginam.

B

Biblia sacra.
Basilius.
Beda.
Bernardus Clareuallensis.
Benardus Iustinianus.
Bernardus Scardacorius,
Bion.

C

Calius Rhodiginus.
Casarius Arclatensis.
Chronicles of England.
Chrysostomus.
Cicero.
Clemens Alexandrinus.
Clemens Romanus.
Climacus.
Columella.
Conradus Lycosthenes Rubeaquesis.
Conradus Gesnerus.
Cyprianus.
Cyrillus Alexandrinus.
Cyrillus Hierosolymitanus.

D

Damasceus.
Demosthenes.

Dyctis Cretensis.
Diadochus.
Diogenes Laertius.
Dion Chrysostomus.
Dion Nicaeus.
Dioscorides.
Doctor Playsere.
Dorotheus Archimandrita.
Dugo Philonius.

E

Elisus Calentius.
Epictetus.
Epiphanus.
Erasmus.
Esayas Abbas.
Engubinus.
Euripedes.
Eusebius Emisensis.

F

Franciscus Patritius.
Fulgentius.
Fulgosus.

G

Geminianus.
Gregorius Nazianzenus.

Gregorius

Gregorius Nyssenus:
Gregorius Papa.
Guericus abbas.
Gulielmus Peraldus.

H

Hermas, seu pastor, nuntius penitentiae
Hector Pintus.
Heliodorus.
Henricus de Hassia:
Herodorus.
Hesiodus.
Hieronimus:
Hilarius.
Hippocrates.
Homerus.
Horatius:
Hugh Broughton.

I

Jacobus de Valentia.
Idiota contemplationes:
Ignatius.
M. Iohn Fox.
M. Iohn Lilly.
M. Iohn Harington.
Iohn Capgrave.

Iohannes

Iohannes Stobaeus.
Ionianus Pontanus.
Irenaeus.
Isaac presbyter.
Isidorus Clarius.
Iustinus Phylosophus martyr.
Inuenalis.

L

Lactantius.
Laurentius Iustinianus.
Leon Baptista Alberto.
Lodonicus Granatensis.
Lodonicus Vives.
Lord de la Noue.

M

Macarius.
Mantuanus.
Marcus heremita.
Martialis.
Maximus monachus.
Mercurius Trismegistus.
Munster.

N

Nilus abbas.

Nilus

Nilus monachus.

O

Olympiodorus.

Optatus Milenitanus.

Origenes.

Ovidius.

P

Palladius.

Petrus Chysologus.

Petrus Ramus.

Pettie.

Philippus Beroaldus.

Philo Indeus.

Picus Mirandula.

Pindarus.

Plato.

Plinius.

Plutarchus.

Polanchus.

Pomponius Mela.

Polybins.

Procopius Gazens.

Propertius.

Ptolomæus.

Pythagoras.

2

Rab

M.

Rich

Rob

Rup

Salo

Salu

Sanj

Saxe

Sene

Sir

Sido

Solin

Stella

Strag

Syna

Thal

Theo

Theo

Q

Q

Quintilianus.

R

Rabbi Moyses.

M. Richard Hackluyt.

Richardus Victorinus.

Robert Greene.

Rupertus.

S

Salonius.

Saluianus.

Sanfonius.

Saxo Grammaticus.

Seneca.

Sir Phillip Sidney.

Sidonius Apollinaris.

Solinus.

Stella.

Strabo.

Synafius.

T

Thalassius.

Theodoretus Cyranensis.

Theodoricus.

Theo-

Theodorus Studishus.
Theophilus Alexandrinus.
Theophilus Antiochenus.
Theophrastus Philosophus.
Tyrius Platonius.

V

Valerius Maximus.
Virgilius.

W

William Warner.

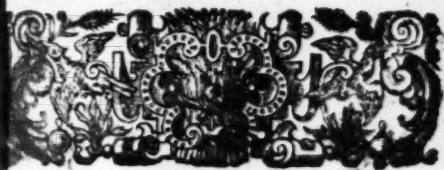
X

Xenophon.

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VVITS COMMON WEALTH.

The second part.

OF GOD.

*And of his vniety, simplicitie and
perfection.*

AS it was a lesse hurt for some
not to see at all, then to see
ill, as *Hercules* did, who
seeing his children slew them
for enemies: so it is a lesser harme,
and a lighter sinne, not to beleue that
there is a God at all, then to beleue
that hee is hurtfull. *Plutarchus in Mo-
ralibus.*

B

As

As they thinke worse of man, that say hee is wrathfull, and dangerous, than they that deny he liueth: so they thinke lesse amisse of God, who deny him to bee, than they that say he is bitter, hurtfull, wrathfull, &c. *Ibidem.*

As of the *Hircanian* fishes neither good nor euill is expected: so the Epicures would haue vs neither to be troubled with the feare of God, nor delighted with his bounty. *Ibidem.*

As an husbandman doth not cut the Thorne, before it hath budded; and as the men of *Libia* doe not tread vpon the branches, before they haue gathered the frankincense: so God doth not cut off the pestilent race of Kings, before some fruite may arise thereof, *idem de vindicta diuina.*

As Schoole-masters and Philosophers are said (after the common manner of speaking) to descend to the capacitie of their schollers and hearers, which is not to bee vnderstood of any corporall descending: so when God in the holy Scripture is said to descend, it is to bee vnderstood after the common custome of speaking. *Origenes lib. 3. contra Celsum.*

As

As a Phyfition cureth many diseases, which hee is not partaker of: so God purgeth many sinfull soules, the staine of which hee is not any way touched with. *Ibidem.*

As in an army if there be many Generals there growes confusion, but when one doth rule, the battell being vnited becomes the stronger: so except there should bee but one God to order this vniuerse, all would come to ruine and dissolution. *Lactantius lib. 1. 3. & lib. de ira. cap. 2.*

As there is but one Sunne that inlighteneth the day (whereupon *Cicero* saith, that it is called the Sun, because it hauing obscured all the starres, appeareth one and alone:) so there is but one God, that illuminateth the world. *Ibidem. lib. 2. 10.*

As nothing maketh to the perfection of vnitie, which is the beginning of number (for when it was not the beginning of number, it was perfect, and being made the beginning of number it is not encreased:) so also God before the Creation was perfect, and after the Creation was not augmented, *Iustinus*

Martyrin responsionibus ad Orthodoxos, responsione ad quest. 113.

As the Sunne toucheth all things alike with his force and influence, yet all things doe not receiue it alike: so although God (according to his essence) be present euery where with euery one yet hee is not alike present to others, as he is in his owne temple. *Idem de recta Confessione, siue de Sancta & coessentiali Trinitate.*

The Sun and the Moone cary a type of a great mystery. For the Sun after a certaine manner representeth God, and the Moone man. As the Sunne by many degrees excelleth the Moone in power and glory: so God excelleth man. As the Sunne is alwayes perfectly seene, neither is at any time diminished: so God doth alwayes continue perfect, full of power, wisdom, immortalitie, and all other good things. The Moone changeth euery moneth, and her power dyeth, shewing the condition of man; and afterwards is renewed and encreased, designing the future resurrection of mankind. *Theophilus Antiochenus, Libro 2, ad Antolycum.*

As God is more then all humane
son: so it seemeth more then reason vnto
me, that I know that all things are done
of God. *Salu. nus lu. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

As God is vnknown vnto vs ac-
cording to his essence: so is he immeasu-
rable according to his Maiesty. *Thalaf-
sus ad Paulinum Presbyterum.*

As by the excellent structure of an
house, wee gather that there hath beene
an architect: so by the glorious frame
of this World we conclude that there is
a God. *Philo Indam lib. 2. legis al-
legoriarum.*

As the Sunne entreth into the denues
of Lyons, and into the cauernes of creep-
ing wormes without harme or polluti-
on: so God entreth into the dwellings of
man without hurt, and penetrateth to
the habitation of death without corrup-
tion. *Macarius. hom. 11.*

That which the Sun is vnto the senses,
that is God vnto the vnderstanding. The
Sunne illuminateth the visible World;
God the inuisible: the Sun illustrateth
the corporall light, God maketh glori-
ous intellectuall natures. And as the Sun
is profitable both to the seers, and to
things

things seene, to the seers that they may see, to the other that they may be seene, and is the most beautifull among visible creatures : so God doth helpe both the vnderstanding, and things vnderstood; this, that it may vnderstand, the other that they may bee vnderstood, and he is the highest among intelligible things. *Greg. Nazian. oratione funebri in Athan.*

As *Moses* Serpent did eate vp the Serpents of the Inchanters : so Gods power deuours and swallowes vp all the power and strength of man.

As the Painter, who guideth the pencill in the hand of his scholler, and so maketh a perfect picture, deserueth more prayse than his scholler : so to God, who worketh all good in vs, and effecteth euery good worke, belongeth greater honour and glory, than to man, *Lodouicus Granatensis lib. 1. Ducis Peccatorum.*

As a Wife chaste and beautifull, who deserueth to bee loued alone, thinketh an iniury to bee done vnto her, if shee bee loued together with others : so also doth God. *Idem lib. de deuotione.*

*God is innuifible and incompre-
henfible.*

AS there is nothing shriller than a voyce; nothing stronger than the winde; nothing more violent than a fauour, and yet these being caried through the ayre vnto our senses, are not seene with our eyes, but are perceiued by other parts of our body: so God is not to bee comprehended of vs by sight, or by any other fraile sense, but is to be looked vpon with the eyes of our minde, where wee see his wonderfull and excellent workes. *Lactantius. lib. 7. cap. 1.*

As no man is able to measure the length or the breadth of Heauen, or to sound the depth of the Sea: so no man is capable of the incomprehensible Maiefty of God. *Epiphanius heresi. 70. contra Audianos.*

As wee are not able to know the essence of any Starre: so wee are not able to reach to the knowledge of Gods essence. *Philo Iudeus lib. 1. de Monarchia.*

As hee that endeuoureth to saile ouer the maine Ocean, and cannot, is forced

to turne backe the same way he went : so the ancient Phylosophers and Orators enquiring of the nature of God, failed in wit, and faultered in tongue,, confessing at the last that they could find none other thing, but that God was incomprehensible, and vnmeasurable. *Chrysostomus hom. 28. operis imperfecti.*

As no man can measure the winde, or weigh the fire: so no man can attaine vnto the vnsearchable iudgements of the Lord.

Euen as one standing vpon the shoare doth see the Sea, and yet doth not see the breadth and depth of it: so the Angels, and all the other elect, which bee in Heauen doe see God really, yet they cannot comprehend either the depth of his greatnesse, or the altitude of his eternitie. *Lodouicus Granatenfis lib. 1. De uis peccatorum.*

Euen as there can be found nothing more bright and visible then the Sunne, yet nothing is lesse seene then it, by reason of the excellency of his brightnesse, and the weakenesse of our sight: so there is nothing in it selfe more intelligible then God, yet there is nothing
in

in this life lesse vnderstood then he, for the same reasons. *Ibidem.*

As the Painter, when he depainted the funeral solemnity of a certaine Kings Daughter, pourtrayed her kinsfolks with heauy countenances, and her Mother more sorrowfull then the rest, but when he came to delineate the Father, he did couer his face with an artificiall shadow, signifying thereby that his Art did here faile him: so when we speake of God, and the deepe mysteries of his diuinitie, vnder awe of admiration, wee are to lay our hands on our mouthes, and to adore him with ineffable and chaste silence. *Ibidem.*

God is not the Authour of sinne.

AS the Sunne, which is made to illustrate, and enlighten things, cannot obscure and darken them: so God who is righteousness it selfe, cannot doe vniustly. *Origines lib. 3. contra Celsum:*

As the wicked doe naughtily entreate the goodnesse of God: so God doth vse to good ends the euill workes of the vni-

godly. *Eusebius Emisenus, hom. 4. de Epiphania.*

As the Smith is not the cause, why the iron rusteth, nor the progenitour of a liuely body, is the cause of the filth and blemishes it afterwards gathereth: so neither God; although he make and order all things, is the cause of any sin and wickednesse in them. *Mercurius Trismegistus in Pymandro.*

As it belongeth vnto God, being only good, to bee the cause of euery good worke: so it is vnmeete and incongruous, that hee should be supposed the authour of any euill. *Fulgentius lib. 1.*

As a Master that would try his seruant, whether he be good or bad, setteth in place where hee may come to, sweet meats, & money, now if this seruant doe take any, his Master compelled him not to ill, but laid open his bad disposition, so also God giuing vnto men occasion to sin, if they will sinne, he doth not make them to sin, but manifesteth the maliciousnesse of their hearts. *Chrysostomus homil. 46. operis imperfecti.*

As the Sun is not hurtfull, although it seemeth so vnto weake and bleare eyes;
and

and as hony is not bitter to the tast, albeit sicke folke deeme it so : so God is not euill nor carelesse of mens actions, albeit wicked and reprobate men thinke him so. *Chrisost. hom. 7. in Ioan.*

As it is no wonderfull thing to make a golden Bracelet of gold, but it is admirable to make pure gold of base lead; so to make good of good is a thing of no such wonder, but to extract vertue out of vice, this is diuine. God out of the wickednesse of the vngodly done against the righteous doth extract their profit, yea, out of our owne faultes hee doth produce our welfare, for by it hee worketh in vs contrition, and by his fauour wee bring forth the fruits of repentance. *Pintus in Eze. cap. 38.*

*The patience and long animi-
ty of God.*

AS God patiently suffered *Jonas* to bee swallowed of the Whale, not that he should perish, but that he being cast vp againe, might more submit himselfe vnder the mighty hand of God, and more glorifie him : so God from the beginning

ginning hath beene patient in suffering man to bee swallowed vp of that great Whale, who was the authour of preuarication, not that hee should finally perish, but that he might prepare him to seeke for that saluation of which *Ionas* was a signe. *Irenaus lib. 3. contra hereses cap. 22.*

An housholder doth not suddainly cast forth a faithfull seruant but desireth him to stay: so the Lord long suffereth, if any one hath beene faithfull vnto him.

August. sermone 146. in Lucam.

As Cities and Common-wealths doe nourish hangmen and executioners of iustice, by whom they may excecute offenders and malefactors, not praying the office of the hangman, but tolerating his ministry for necessary vses: so God the great magistrate and iusticer of this world doth suffer tyrants and oppressors, as certaine hangmen, that by them he may take vengeance of vngodly men; and afterwards deliuereth the tyrants vnto torment; so God punished the Children of Israell by the Assyrians. *Theodoretus ser. 6. de Graciarum affectionum curatione.*

Gods

Gods Providence.

AS a King when he would keepe any man safe from danger, placeth him in his palace, that not onely the wals of the King, but also the eyes of the King may defend him from his enemies, then the which guard none can be safer: so the heavenly King by the same prouidence doth defend his. *Lodonicus Granatensis lib. 1. Ducis Peccatorum.*

As the Sun doth not onely illuminate Heauen, the Sea and the Earth, but shineth also thorow a window or a little creuice, and doth cast light into the inmost place of the house: so the diuine prouidence doth not only preferue great things, but also respecteth the very least, that are in the Earth. *Clemens Alexandrinus lib. 7. Stromatum.*

As wee know that there are men in a Ship that directly sayles into an hauen, although we see none of them, by reason of the right guidance of it: so we know that God is the gouernour of all things by his prouidence, albeit we cannot see him with our carnall eyes. *Theophilus Antiochenus lib. 3. ad Antolycum.*

As

As an house decayeth without an inhabiter; as a Ship perisheth without a Pylot; and as the body dyeth being forsaken of the soule: so all things goe to wracke and ruine without the diuine prouidence. *Lactantius lib. 3. cap. 20.*

As a Wagoner directeth his chariot; and a Pylot his Ship: so God guideth all his creatures. *Philo. lib. de Somniis.*

As we know that there is a soule in a mans body, by the motion of the body, albeit the soule be inuisible: so God by his prouidence and ordering of all things is apprehended; although by no eye hee can be discerned. *Theophilus Antiochenus lib. 1. ad Antolycum.*

As an Eagle caryeth her young ones vpon her wings; and as a mother carieth her child in her armes: so God supporteth his, *Deuteron. cap. 1. & cap. 32.*

As God respecteth a little bird of the Sea called *Alcyon*, that in the midst of winter he sendeth a calme for fourteene dayes, (which the Mariners call *Alcyon dayes*) till she hath hatched and fledged her young ones, that the waues of the Sea may not trouble her, nor destroy her brood: so the diuine prouidence regardeth

gardeth men in all their actions, who are made according to his Image; but especially hee defendeth his children, *That they shal not be afraid for any terror by night, nor for the arrow that flyeth by day; for the Pestilence that walketh in the darkenesse, nor for the sicknesse that destroyeth in the nooke day,* *Isidorus Clarius erat. 50. tomi primi.*

As a skilfull Archirect prouideth all things necessary for his building: so doth God for his creatures. *Lactantius de opificio dei. cap 6.*

Mariners, when they see a storme approaching, first call vpon God, that they may ariue safely in their wished haven, then they take in their sailes, and prouid all things that are needfull: so we must trust to the diuine helpe and prouidence, yet so, that we adde also our owne industry, *Plintarchus.*

*The mercy and loue of
God.*

AS a Father, that hath a lunatike and franticke Sonne, doth lament and greiue when hee heareth his Son to
talke

talke wisely with him; and presently
seeth him fall out of his wits and runne
mad : so also our heauenly Father doth
griue and lament (if so it could be) when
he seeth the corruption of our nature to
bee so great, that in that very time, we
are talking wisely with him in prayer,
forthwith wee run here and there, and
vage and wander throrow a thousand
cogitations, *Lodouicus Granatensis, lib*
de Deuotione.

As when a young bird doth fall out of
the nest, the damme flyeth after, and if
a Serpent catch it to deuoure it, the dam
flittereth about, and lamenteth her losse:
so God doth seeke the workmanship of
his hands, when it is lost, and doth bring
it home : when it is wounded, he cureth
it, and if it bee fallen, he lifteth it vp a-
gaine, *Clemens Alexandrinus oratione*
ad gentes.

As the rod of *Moses*, turned into a
Serpent before *Pharaoh*, deuoured all
the Magicians rods turned into Serpents:
so the loue of God as a fire deuoureth
the loue of all worldly things, *Bernar-*
dus sermons de Ascensione.

As Kings set before the eyes of race.

riders

riders and contenders, garlandes, precious garments and rich rewards, to the end they should not faint: so doth God, by the words of his Prophets, as by the hands of many, set before his warriours, crownes of immortality, that they with courage may contend for them, *Chrysost. hom. 55. in Matheum.*

As the visible light is the Hensch-man of the Suns brightnesse: so are the benefits of God, Heralds of the diuine bounty, *Laurentius Iustinianus de spiritualis animae resurrectione.*

As a sparke of fire falling into the vast Ocean is nothing in stay or appearance: so our sinnes are as nothing, yea much lesse then nothing, if they fall into the bottomelesse gulfe of the diuine mercy; for the Sea, although it be great, hath a limitation, but the clemency and mercy of God hath none, *Chrysost. hom. 3. de penitentia.*

As bodyes well cured, are not onely restored to good health, but to a good habit: so God doth not onely purge our soules from vices, but indues them with vertues, *Chrysost. hom. 22. ad Hebraeos.*

As a louing Father punishing him that
flew

flew his Son, doth also breake the sword wherewith his Son was slaine : so God plaguing the Diuell for the downfall of Adam, inflicted also punishment vpon the Serpent, whom the Diuell vsed as the sword of his malice, *Idem hom. 7.*

God being desirous to signifie his loue vnto vs, doth liken it to the loue of Hens, to the care of Fathers, and to the pittie of Mothers. *Chrysost. in Psal. 24.*

As a drop of water is nothing compared to the Sea, and as a candle-light is nothing to the brightnesse of the Sun, so neither are our misdeeds to the Diuine clemency and bountie. *Chrysostom, hom. 13.*

The iustice of God.

AS by the quantity and greatnesse of one arme, we gather the quantitie and greatnesse of the other : so by the greatnesse of the arme of the diuine mercy, wee measure also the quantitie of the diuine iustice, seeing that there is one and the same measure of them both. *Lodouicus Granatensis, lib. 1. ducis peccatorum.*

As dust is scattered before a storme, as
land is wracked together by a tempest,
as the morning dew vanisheth at the
Sunnes heate: so doe the wicked before
the presence of the diuine iustice. *Nazianzenus oratione 2. contra Iulianum.*

As a master of a family will not suffer
himselfe to bee derided and contemned
of his seruants, but punisheth their
misdemeanours: so God, whose house
this whole world is, and whose ser-
uants all men are, will not suffer him-
selfe to be blasphemed and reuiled, but
will take vengeance on the offenders,
Lactantius de ir.: Dei. cap. 27.

As a Iudge inflicteth punishment vp-
on malefactours, least others dreaming
of impunitie should grow to the same
liberty: so dealeth God with sinners,
that others may be terrifyed and amend.
Origenes Homil. 9. in Ieremiam.

As Physitions meete with some disca-
ses before they appeare; so God punish-
eth certaine offences before they bee
effected. *Plutarch. in Moralib.*

As some riuers doe suddainely hid
themselves vnder the Earth, yet are car-
ried thither, whither they tend: so the
wrath

wrath of God although hid and secret, bringeth at the last offenders into extreame calamities, *ibidem*.

As wee both loue and feare a Prince, as angry with the wicked, but pleased with the godly; so also wee loue and feare God. *ibidem*.

As God is angry with them that imitate him in his thundring and lightning, and casts them into Hell, as he did *Salmoneus*; so also is hee angry with the lofty and proud, who imitate his greatness, but doe not expresse his goodness. *ibidem*.

As the paine of Child-birth taketh a Woman wheresoeuer it finds her, neither can shee flee from it: so the enemies of the Church doe tast of the diuine vengeance, wheresoeuer it seemeth good to God, neither can they auoide it. *Fulgentius in Psalmum. 48.*

As it is a fearefull sight to see a Ship fraughted with Marchandize tossed with a tempest in the middest of the Sea, so that the waues doe couer it, and beate by violence the sides in sunder, whereby the Marriners cry out, and are at their wits end: so it is much more horrible,

horrible, if it could bee scene with humane eyes, when as God doth plague a guiltie conscience in the middest of vanitie and ambition. *Fulgentius in Psalmum 48.*

CHRIST.

AS *Christ* was gentle and milde in his first coniming : so will hee bee hard and inexorable in his second. *Londonicus Granat. lib. 1. Ducis peccatorum.*

In *Dodona* the Well of *Iupiter* being cold, doth put out lights put into it ; but being extinguished, if thou putteth them in, they are lighted : so *Christ*, if hee touch one burning with concupiscences, doth coole and assuage his heate, but if he touch one cast downe and broken in heart, he rayseth him vp, and maketh him stand. *Prior pars similitudinis ex libro 2. Plinii cap. 105.*

As the herbe *Panacea*, called of Apothecaries *Oppopanax*, hath a remedy for all diseases : so the death of *Christ* is powerfull against all hurtfull afflictions, and dangerous desires. *Prior pars simil. ex lib. 25. Plin. cap. 4.*

As

As *Christs* coate was without wem :
so his life was without crime.

As without the Sunne , there should
be continuall night : so without *Christ*
there should bee everlasting destructi-
on. *Clemens Alexandrinus ad Gentes.*

As an Husband-man doth cast his
seede not in this corner and in that cor-
ner of his land , but casteth it euery
where throughout his whole land : so
Christ commendeth the doctrine of
piety to rich and poore , learned and
ignorant , to the strong and weake ,
albeit hee knoweth what successe it
shall haue. *Chrysostom Hom. 45. in*
Matthew.

As the soule is the life of the bodie :
so *Christ* is the life of the soule. *Petrus*
Chrysologus sermone 19.

As at the comming of the Diuellall
Nations mourned : so at the comming
of the Lord *Iesus* all people reioyced.
Arnobius in Psal. 46.

As an aduocate pleading for an of-
fender , taketh vpon himselfe the cause
and faults of him , whom hee patroni-
zeth , as if they were his owne , when
notwithstanding hee is guiltlesse : so

Christ

Christ being without sinne, tooke vpon him our transgressions, and suffered for them, as if they had beene his owne.
Chrysostome Sermone aduersus haeresim. rom. 5.

As in a red hote sword there are actions and perfections of two natures, the yron cuts, and the fire burnes: so in *Christ* there is two Natures his Diuinity and Humanitie, and both haue their actions and perfections. *Damasenus lib. 3. cap. 15. de fide.*

As the Vnicorne by touching poysoned water with his Horne maketh it wholesome, whereupon Naturalists say, that before hee drinkes, he putteth his Horne into the water: so *Christ* by his Humanitie hath made the poysoned waters wholesome, and hath purified our soules from infection. *Iacobus de Valentia in Psalmum. 42.*

As Gold and a Pearle make one Ring: so God and man make one *Christ*.

Themistocles hauing offended *Philip* the King of *Macedonia*, and could no way appease his anger, meeting his young Sonne *Alexander*, tooke him in his armes, and met *Philip* in the face.

Philip

Philip seeing the smyling countenaunce of the childe, was well pleased with *Themistocles* : euen so, if through thy manifold sinnes and heynous offences thou prouoke the heavy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his only begotten and welbeloued Sonne Iesus in thine armes and then hee neither can, nor will be angry with thee.

It is written, that the blood of a Lambe doth appease the cruell rage of a fierce Lyon : so the blood of the immaculate Lambe *Christ* doth pacifie the wrath of God.

When the Brethren of Ioseph, had sold him to the Ismaelites, to pacifie the Father Iacob, they brought his Coate to bee bloudyed : so if wee will appease God our Father, wee must bring vnto him the bloody Garment of his Sonne.

The Adamant though it be so hard that nothing can brule it, yet if the warme blood of a Goate be powred vpon it, it bursteth : so although the heart of the Atheist and vnbelceuer bee so hard, that neither reward nor reuenge can mollifie it, so stoute that no perswa

sion can breake it, yet if the grace of God purchased by the blood of *Christ*, doe but once touch it, it renteth in sunder, and is enforced to acknowledge an omnipotent and euerlasting Iehouah.

Astrologers say that the Sun passeth through these three signes, *Leo*, *Virgo*, and *Libra*: so the Sonne of righteousness, *Christ Iesus* in the Law came as a Lyon, threatning and destroying; in the time of grace hee came into the lap of a Virgine in great humilitie, and at the day of iudgemene he will come in *Libra* to giue to euery one according as hee hath deserued.

As *Theseus* being giuded by *Ariadnes* threed, which shee tyed at the entrance into *Dedalus* Labyrinth, escaped all the danger and errour of it: euen so wee must make *Christ* the doore, by which wee must enter into the Labyrinth of all our affaires, and tye *Rahabs* threed at this entrance, and follow it all the way, that so we may bee safe, and goe in, and out, and find pasture.

As the life of *Christ* is the life of life: so the death of *Christ* is the death death.

It is reported that the Lybard vseth a strange kind of policie to the Ape. He lyeth down vpon the ground as though he were starke dead, which the Apes seeing come altogether, and in despight skip vpon him. This the Libard beareth patiently till he thinks they haue wearied themselves with their sporting. Then sodainly he likewise leapes vp & catches one in his mouth, and in each foote one, which immediatly he killeth and deuoureth: so *Christ* being laid in the dust, the Diuell insulted ouer him and trampled vpon him, but hee like a liuely, Libard, started vp on Easter day, astonished the Souldiours set to keepe him which were the Diuels Apes, and made them lyelike dead men.

As blind *Sampson* by his death killed the *Philistins*, when they were playing the Apes in mocking and mowing at him: so *Christ* by his death destroyed the Diuell.

Scaliger writeth, that the *Chamelien* when hee espies a Serpent taking shade vnder a tree, climes vp into that tree, and lets downe a thread, breathed out of his mouth as small as a Spiders threed, at the

the end whereof there is a little drop as cleare as any pearle, which falling vpon the Serpents head kills him: so *Christ* climbing vp into the tree of his Crosse, lets downe a threed of blood issuing out of his side, like *Rahabs* red threed hanging out of her window, the least drop whereof being so pretious and so peerelesse, falling vpon the Serpent head kills him.

The wild Bull of all things cannot abide any red colour, therefore the hunter for the nonce standing before a Tree, puts on a red garment, whom when the Bull sees, hee runnes hard at him, as hard as he can driue, but the Hunter slipping aside, the Bulls hornes sticke fast in the Tree, as when *Dauid* slipped aside, *Sauls* speare stucke fast in the wall: so *Christ* standing before the Tree of his Crosse, puts on a red garment dipt and dyed in his own blood, as one that cometh with red garments from *Bozra*, therefore the Diuell and his Angels, like wild Bulles of *Bazan* runne at him, but hee shifting for himselfe, their Hornes sticke fast in his Crosse, as *Abrahams* ram by his Hornes stricke fast in the briars

briers; thus is the Diuell caught and killed.

A Dragon indeed kills an Elephant, yet so as the Elephant falling downe kills the Dragon with him; an Elephant kills *Eliazar*, yet so as *Eliazar* falling downe, kills the Elephant with him: so the Deuill killing Christ was killed of him.

When *Mahomet* the second of that name, besieged *Belgrade* in *Serua*, one of his Captaines at length got vp vpon the wall of the Citie with Banner displayed. A noble Bohemian espying this, ran to the Captaine, and clasping him fast about the middle, asked one *Capistrano* standing beneath, whether it would be any danger of damnation to his soule, if he should cast himselfe downe headlong with the Dog (so he tearmed the Turke) to be slaine with him. *Capistrano* answering that it was no danger at all to his soule, the Bohemian forthwith tumbled himselfe downe with the Turke in his armes, and so by his own death only, saued the life of all the Citie: so the Deuill like the great Turke, besieging not onely one Citie, but euery mankind, Christ alone like this noble

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Bohemian encountred with him. And seeing the case was so, that this Dog the Deuill, could not be killed starke dead, except Christ dyed also, therefore he made no reckoning nor account of his life, but gaue himselfe to death for vs, that hee onely dying for all the people, by his death our deadly enemy might for euer be destroyed.

As it was bootlesse for *Golias* to brandish his speare against *Dauid*; so it little auailed the Deuill to shake his speare likewise in the hand of the Souldiour against the heart of Christ.

As *Dauid* hauing heard *Golias* prate and talke his pleasure, when they came to the point, at the first stroke ouerthrew him: so Christ with that very selfe same speare, which gaue him a little venny in comparison, or (if it be lawfull for mee to speak) but a phillip on the side, which was soone after recured, gaue the Deuill a deadly wound in the forehead, which with all his pawes he shall neuer be able to claw off.

As *Dauid* onely with his sling slew *Golias*: so *Christ* onely by his death, and by the power of his Crosse, which

is the sling of *Dauid*, did conquer and subdue the Deuill.

The *Palme* tree, though it haue many waights at the top, and many snakes at the roote, yet still it sayes, I am neither oppressed with the waights, nor distressed with the snakes; *Pennyroyall* being hung vp in the larder house, buds his flowers, and *Noahs* Oliue tree being drowned vnder the water, yet keeps her Greene branch; and *Aarons* rod being clung and dry, yet brings forth ripe Almonds, and *Moses* bramble bush being set on fire, yet shines and is not consumed: so *Christ* the true *Palme* tree, though all the iudgements of God, and all the sinnes of the world, like vnsupportable waights were laid vpon him, yea though the cursed Iewes stood beneath like venomous snakes hissing and biting at him, yet hee was neither so oppressed with them, nor so distressed with these, but that euen vpon his *Crosse* hee did most flourish, when he was most afflicted.

The *Phoenix* though sitting in his nest among the hote spices of Arabia hee be burnt to ashes, yet still he sayes, I die not,
but

but old age dyeth in mee : so *Christ* the true *Phoenix*, though lying in his graue among the hot spices, wherewith *Nichodemus* embalmed him, he was neuer like to rise from death to life againe, yet hee dyed not, but mortalitie dyed in him, and immortality so liued in him that euen in his Sepulchre he did most liue, when he seemed most to be dead.

Epaminondes being sore wounded in fight, demanded of his souldiours standing by, whether his enemies were ouerthrowne or no. They answered yea. Then whether his buckler were whole or no. They answered also I. Nay then (sayes he) all is well. This is not the end of my life, but the beginning of my glory. For now your deere *Epaminondes* dying thus gloriously shall rather bee borne againe then buried: so *Christ* was sore wounded, but his enemies, death and the Deuill were ouerthrowne and spoyled: His Buckler, which was his Godhead, was whole and vntouched. Therefore there was no harme done. His death was no death, but an exaltation vnto greater glory.

As snow couereth the ground when

it is ragged and deformed: so Christ with his coat without seame, couereth our sinnes, and though they were as crimson, yet he maketh them white as snow.

As *Gedeons* fleece when it was moist, the earth was dry but when it was dry the earth was moist: so when Christs fleece was moist as a Greene Tree, then were all we drie like rotten stickes, but when his fleece was drie, all the blond and water being wrong out of his pericious side, then were we moistned with his grace.

As *Iacob* trauieling towards *Haram*, when hee had laide an heape of stones vnder his head, and taken a nap by the way, was much reuiued with it after his tedious iourney: so Christ trauieling towards Heauen, when he had slept a little in that stony Sepulchre, which was hewen out of a Rocke, liued then most Princely after his painefull passion.

As *Ionas* was in the Whales belly three dayes and three nights: so & so was the Son of man in the bowels of the earth, yet he had no more hurt then *Ionas* had.

As *Daniell* was not hurt of the hungry Lyons: so Christ was not hurt either of the

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the terrours of death, or of the horrors of Hell.

As *Adam* and *Eve* both in one day were expelled out of *Paradice* about noone when the winde blew : so *Christ* and the theefe both in one day were receiued into *Paradice*, yea both in one houre of the day, about the sixt houre, that is about twelue a clocke in the day time.

As *Peters* shadow gaue health to the sicke : so *Christs* shadow giueth life to the dead.

As *Elizeus* being dead, raised vp one from the dead : so *Christ* being dead, was a Phisition to the dead.

Pliny reporteth, that there was a dyall set in *Campus Martius*, to note the shadowes of the Sun, which agreeing very well at the first, afterwards for thirty yeares together did not agree with the Sun: so all the time of those thirty, yea three and thirty yeares that *Christ* liued in his humiliation heere vpon earth, you might haue seene such a dyall, in which time the shadow of the dyall did not agree with the shining of the Sun, but thanks be to God all the better for vs.

As the Sunne went backward ten degrees in the dyall, when *Ezechas* went forward fifteene degrees in his life, hee liued fifteene yeares longer: so the going of this Sun *Iesus Christ* tenne degrees backward, hath healed all our sicknesse, and set vs a thousand degrees forward, and infinitely aduanced vs by his death to euerlasting life.

As *Rachel* dyed her selfe in childbirth to bring forth her Son *Beniamin* aliue: so *Christ* dyed to bring vs into euerlasting life.

As when many birds are caught in a net, if a Pellican, or any other great bird that is among them get out, all the rest that are little ones follow after: so *Christ* as a great Bird hauing broken through the net of death, all wee escape with him.

As far as the Tree of life excelleth the Tree of Knowledge of good and euill: so far the crosse of *Christ* excelleth the Tree of life.

As hony being found in a dead Lyon, the death of the Lyon was the sustenance of *Sampson*: *Christ*s gall is our hony, and the bitter death of *Christ* by
reason

reason of his righteousness is the sweete life of man.

As *Hammons* face was couered when he was condemned to dye : so the *Suns* face was couered , when *Christ* was condemned to dye.

As *Dauid* rent his garment when he heard of *Ionathans* death: so the *Temple* rent his vaile when it heard of *Christs* death.

As the King of *Nininy* threw vp dust vpon his head when he and his subiects were appointed to dye : so the *Graues* opened and threw vp dust vpon their Heads when *Christ* was appointed to dye.

As *Iob* cut his haire when he heard of his Childrens death : so the stones were cutt in peeces and cloue asunder , when they heard of *Christs* death.

As there were foure riuers in the terrestriall *Paradise* , which watered the whole earth : so in *Christ* , who is our *Paradice* , there are found foure fountains. The first fountaine is mercy to wash away our sinnes with the water of remission. The second is of wisdom to assuage our thirst with the water of

of discretion. The third of grace to water the plants of good works with the dew of deuotion. And the fourth fountaine is to season our affections with the waters of emulation. *Bernardus sermone prima de natinitate Christi.*

As the Sunne exceedeth all celestiaall lights in quantity, brightnesse, dignity and power : so Christ excelleth all the Saints in goodnesse, wisdom, honour, and might. *F. Ioannes à S. Geminio lib. 1. de calo & elementis. cap. 91.*

Olimpus a mountaine of *Macedonia* is so hye, that the clouds are said to be vnder it, for it is of such an altitude, that neuer any wind toucheth the top of it, neither any grosnesse of ayre ascendeth to it, which the Phylosophers ascending, that they might view the courses and motions of the stars, could not lye there, vnlesse they caried with them sponges full of water, that so, by the attraction of water they might draw grosser ayre, as it is reported in history: so Christ hath so farre exceeded all the Saints in excellencie of life, all the whirle-winds of passions and tribulations in the altitude of patience, and all

men

men in the height of wisedome, so that the Phylosophers could not reach vnto the height of his diuinity, but by sponges, that is, by creatures full of the water of celestiaall wisedome. *Ibidem.*

As the hearbe *Dracontea* hath the similitude of a Serpent, but is without venom, yea it is most contrary to Serpents, and especially to vipers: so Christ had the shape of sinfull flesh, but he was altogether without sin, yea he is most opposit to it, and especially to the Deuill. *Idem. lib: 3. de vegetabilibus & plantis cap. 85.*

As the flower is the *Medium* betweene the branch and the fruit: so Christ is the mediator betweene man and God. *Ibidem.*

As a Hen doth gather her chickens vnder her wings, doth defend them against the Kite, and doth feed them with the meate shee findeth: so Christ doth gather his elect vnder the wings of his protection in one faith and vinity of the Church, doth defend them against the raging of the world, and doth feed them not onely with materiall bread, but with the spirituall food of his beauenly doctrine.

Doctrine. *Idem, lib. 4. de natalibus & volatilibus, cap. 98.*

The Holy GHOST.

AS Iron cast into the fire doth participate of the nature of fire; his owne substance still remayning: so man by the working of the holy Ghost, is transformed into God, yet still remaining man, being a partaker of the diuine purity and noblenesse, as he was a partaker, who said: I doe not now liue, but Christ liueth in me. *Ludov. Granat. lib. 1. duc. peccat.*

As oyle among all liquid substances is the fittest too preserve light, and to cure wounds: so the diuine vnction of the holy Ghost doth cure the wounds of our will, and doth illuminate the darknesse of our vnderstanding. *Ibidem.*

• As hee that is overcome with much wine looseth the vse of his senses, neither differeth much from a dead man, by reason of the strength of the wine: so when any one is full of the heavenly wine of the holy Ghost, he dyeth to the world and hath all his senses with all

their desires shackled and fettered. *ibid:*

As water set ouer a fire, when it doth wax hot, as if it had forgot the own proper nature, swelleth aloft, imitating the nature and lightnesse of the fire: so also the soule being inflamed with the heavenly fire of the holy Ghost, is exalted about it selfe, and caried vp to heauen, whence that fire is sent. *ibidem.*

As the Sun shineth of his owne accord; the day is enlightned; a fountaine streameth; and a showre falleth: so the heavenly Spirit infuseth it selfe. *Cyprian.*

As the soule infused into the body, is sufficient to make all the members liuing, and to moue and direct them vnto their senerall offices and functions, which are many and diuers: so the grace of the holy Ghost which is a forme supernaturall and diuine when it once hath entred into the soule, is sufficient to moue and direct it to the acting and executing of all the duties of a spirituall life. *Lod. Gran. in lib. de. deuotione.*

As it is not possible that the earth should fructifie onely by raine, except the wind doth blow vpon it: so it is not possible that onely doctrine should correct

correct a man, except the holy Ghost worke together in his heart. *Chrysost. hom. 20. oper. imperf.*

As the figures of things are not seene in a blemished glasse: so a man cannot receiue illumination from the holy Ghost, except he cast away sin and the lusts of the flesh. *Basilus de spiritu sancto*

As fire is not diminished, albeit many candels be lighted at it; and as Science is not impaired, although it maketh many men skilfull: so the holy Ghost is neuer a whit impouerished, although they be innumerable that participate of his graces. *Philo-Indans lib. de gigantibus*

As one and the same showre disceding vpon the world, appeareth white vpon thornes, red vpon roses, purple vpon the hyacinth, and of other colours falling vpon diuers and sundry coloured things: so the holy Ghost being one, and not any way diuisible, doth diuide his grace to euery one as he pleaseth, in one he is wisdom, in another sanctification, in another prophecy &c. and yet the same Spirit. *Cyrillus Ierosolym. mat. catechesi 16.*

As the body of the flesh is none other thing

thing but flesh: so the gift of holy Ghost
is none other thing but the holy Ghost:

Aug. lib. 15. de trinitate cap. 19.

As the soule doth giue life to all the
parts and members of mans body,
making the eye to see, the eare to heare,
and so in the rest: so the holy Ghost
doth giue life to the members of Christs
body, which is his Church. *Idem. lib. de
gratia noui testamenti.*

As heate commeth from fire: so the
holy Spirit proceedeth from the Father.

Paschasius de Spiritu sancto.

As *Aaron* is called Christ, and *Dauid*
and *Saule*, and others also, and yet
there is but one true Christ: so an Angell
is called a Spirit, and our soule is called
a Spirit, and the wind is called a Spirit,
and there is an vncleane Spirit, and yet
there is peculiarly, but one holy Spirit.
Cyrillus Ierosolymit. catechesi. 16.

The holy Ghost is compared to fire,
to a Doue; to a cloude; and to a winde.
To fire, because he doth enlighten our
vnderstanding, and exalteth it from the
earth to Heauen. To a Doue, because he
maketh vs simple, gentle, peaceable, and
friends to all. To a Cloud, because hee
doth

doth refresh and coole vs, and defend
from the heat of the flesh, and doe
assuage and moderate the madnesse and
fury of our passions. And to a vehement
and strong wind, because hee moueth
and inclineth our will to good. *Lodouicus Granatenfis lib. 1. ducis peccatorum*

HEAVEN.

EVEN as King *Assuerus* in his imperi-
all City of *Susan* shewed to his
Princes all his Maiesty, cost, and royall
magnificence: so the great King of Kings
in his imperiall and royall City of
Heauen doth shew to his elect the vn-
mesurablenesse of his riches, wisdom
liberality and goodnesse, and the glory
and excellency of his Maiesty. *Lodouicus Granatenfis lib. 1. Ducis peccatorum.*

As no man entred into the pallace of
King *Assuerus* cloathed in sackecloth:
it is lawfull for no man to enter into the
pallace of God with a seruile garment
but he must be cloathed with a wedding
garment, that is, adorned and beautified
with true loue & charity. *idem in eod lib.*

As a Captaine when he goeth forth to fight, or when he begirdeth any defended castle, deuise many kind of stratagems for the obtaining of it, rayseth fortresses, maketh bulwarks, and vseth many inuentions to assault and batter it, that at the length he may conquer it: so by all meanes we must labour and endeavour, that wee may get vnto our selues that most excellent place and chiefeest good: for it is written; *The Kingdome of heauen suffereth violence, and the violent shall take it by force.* Lodouicus Granatenſis in lib. de deuotione.

As the Patriarch *Jacob* thought his heauen yeares seruice short in respect of the great loue he bare to *Rachell*: so we should thanke all the tribulations of this world short in respect of the great loue wee should beare to Heauen, which is more beautifull than any *Rachell*. *Idem* in suis Meditationibus.

As a traueſſer goes far from his country and family, yet is desirous to returne thither againe: euen so we as banished from this world, should long for our returne to Heauen, our true borne country *Stella de contemptu mundi.*

As

As the pretious pearles called *Vnion*, albeit they be bred in the Sea, yee haue more affinitie with Heauen, the semblance of which they doe represent: so a godly and a generous mind doth more depend of Heauen whence he fetcheth his originall, than of the earth, in which he liueth.

As a house excelleth a few ashes, as a Citie excelleth a house, a prouince a Citie, the Romane Empire, a prouince, and all the earth the Romane Empire, and the whole circumference the point of a circle: so farre incomparably Heauen extendeth and excelleth the comparison and proportion of all other things. *Cyrrillus Ierosolymitanus catechesi. 6.*

As there is extreame darknesse in hell: so there is glorious light in Heauen. *Basilus lib. hexa.*

As a sphericall figure is most capable to containe things: so Heauen being of the same figure is most capable of all ioyes and blessednesse.

As there are ten commandements in *Moses Tables*: so according to moderne Astrologers, there are ten spheres

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in Heauen. *Luna, Mercurius, Venus, Sol, Mars, Iupiter, Saturnus, Calum stellarum, Calum cristallinum, siue aqueum, and Primum mobile.*

ANGELS.

EVEN as the elder brethren doe carry their younger brethren, when they bee but little ones, in their armes, and doe keepe them with great care and prouidence : after the same manner the Angels, which are as our elder brethren do tende and keepe vs, who are as their younger brethren, and little ones, and doe beare vs in their handis. *Ludouicus Granatens. lib de deuotione.*

As Angels are pure Spirits : so also pure worship and spirituall seruice is required of them. *ibidem.*

As *calum cristallinum siue aqueum* is not seene of vs : so Angels in their owne nature are not visible vnto vs. *F. Ioannes a S. Geminiano libro. 1. de calo & Elementis. cap. 5.*

As the fire is of a more subtile substance than any other element : so Angels are of a more immateriall substance

stance, than any other creature. *ibidem.*

As the fire is moued of *Sol* and *Mars*, as saith *Rabbi Moyse* : so Angels are moued of God, who alwayes attend his will. *ibidem.*

As the fire cannot be touched by reason of the heate : so Angels cannot bee touched by reason of their immaterialitie. *ibidem.*

As the fire is a powerfull element for deuastation : so are Angels in executing the wrath of God.

As a Physition leaueth his patient when hee is past cure : so the Angels leave vs, when we fall into desperation. *Origenes hom. 2. in Hieremiam.*

As there are powers vnder earthly Kings for ordering of state matters : so there are principalities vnder the heauenly King for executing of his will, and setting forth his prayle. *Epiphanius heresi. 4.*

As our friends lament for vs, when as by reason of sicknesse and weaknesse, we can receiue no meate : so holy Angels doe mourne for their soules, that are not fed with celestially and spirituall foode. *Macarins hom. prima.*

As

As smoke banisheth Bees, and filthy
favours driue away Doues : so the cor-
rupted stinch of sinne driueth away the
Angell, that is the keeper of our life.
Easilius in Palme. 33.

As in martiall affaires some Souldiers
are appointed to administer and bestow
honours, and some to execute vengeance
and punishment : so holy Angels are
sent to the good and preservation of
man, but Devils are sent to punish the
wicked and rebellious. *Chrysostom. hom.
de patientia Iab.*

As after death there is no repentance
available vnto man : so after the fall of
Angels there was no place of repen-
tance left vnto them. *Damascen lib. 2.
de fide cap.*

The Word of God.

AS the same *Manna* was whole-
some food vnto some, and corrup-
tion and wormes vnto others : so the
same Word of God is saluation vnto
some, and destruction vnto others. *Orig.
hom. 3. in numeros.*

Wine much comforteth those that be
sound,

sound, and as the Scripture saith, it maketh merry the heart of man, but if he drinke it that hath a feuer, it bringeth danger and destruction vnto him: so the Word of God bringeth life vnto some, and death vnto others. *Idem. homil. 5. in Iudic.*

As a Lantern doth lighten our steps: so the word of God doth illuminate our vnderstandings. *Hilarius in Psal. 118.*

A Tree by continuall moysture doth grow to a great height: so a soule that is continually watered with the diuine Word, commeth to the perfection of Vertue. *Chrysostomus hom. de Anno & Samuelis educatione.*

As to be hungry is a signe of bodily health: so to hunger and thirst after the Word of God is a token of spirituall health. *Idem hom. 15. in Genesin.*

As a sword doth cut off the flesh: so the diuine Word doth cut off carnall concupiscences. *Ibidem Homil. 8. operis imperfecti.*

Raine that fells vpon a stone, makes it moist without, but it continues drie within because the moisture doth not penetrate into it: so the Word of God falling

falling vpon a worldly man, doth make a sound in his eares, but doth not peirce his heart. *idem hom. 31.*

As euery member receiueh nourishment from the stomacke, and doth conuert it, according to the nature of the member, as that which the liuer receiueh, becomes bloud, that which the gall receiueh, becomes choler, that which the lungs receiue, becomes phlegme, and that which passeth into the paps becomes milke: so all receiue the Word of God vttered by his Minister and Preacher, but euery one doth conuert it according to the disposition of his heart, they that haue good hearts, conuert it into life, peruerse hearts turne it into anger and choler, others into milke, that is, into sweet loue, others into hatred, as into hurtfull phlegme, which is to be spued vpon. *idem hom. 38.*

As Iron doth mollifie the hard earth: so the Word of God doth mollifie the hardnesse of mans heart. *idem hom. 40.*

Wholesome medicines and antidotes being taken without the direction of a Physitian, oftentimes become deadly and dangerous, so the Word of God

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being

being taken without the magistery of Gods Preacher, without direction of his Minister, & beyond the analogy of faith, becomes mortall and deadly vnto the hearer, reader, or receiuer. *Petrus Gbryfologus sermone 156. de Epiphania.*

As the body is nourished by earthly food: so is the soule by the food of the heavenly Word: *Cesarinus Arelatensis Hom. 22.*

Swine doe tread Roses vnder their feete, and seeke for dirt, they refuse partridges and delicats, and doe greedily hunt after Acornes and other swash: so franticke worldlings haue no taste of the word of God, but most greedily gape after the vncertaine riches of this World. *Hector Pintus in cap. 3. Ezechiel.*

As hee that would set vpon his enemies, or defend himselfe from them, doth need a sword, by handling of which hee may smite them: so hee that would triumph ouer the World, the flesh and the Deuill, the terrible enemies of his soule, must carry in his hands, that is, in his workes, the Word of God. *Ibidem.*

There is a water in *Macedonia*, that being drunke of Sheepe doth make them

them white : so the doctrine of Christ being receiued into the soules of beleeuers doth make them cleane and pure *F. Ioannes a S. Geminiano libro. 1. de calo & clementis cap. 23.*

As raine doth purifie the Are : so the doctrine of the Word of God doth mundifie the heart of man. *ibidem.*

As the light doth shew vnto vs the formes and shapes of things : so the Word of God doth manifest vnto vs the formes and fashiones of vices and vertues. *Idem. libro. 1. de calo & Elementis. cap. 82.*

As sore eyes cannot abide the light; so wicked persons cannot abide the Word of God. *ibidem.*

As seed doth draw vnto it the moisture of the earth, so the Word of God doth draw vnto it the affection of the soule. *Idem, lib. 3. de. vegetabilibus & plantis, cap. 79.*

As an arrow doth pierce the body, so the word of God doth pierce and penetrate the soule. *idem, lib. 9. de artificibus, & rebus artificialibus, cap. 79.*

As a medicine doth purge, water wash, and raine make fruitfull, so the

Word of God doth purge the soule from corrupt affections, doth wash it cleane from filthy sinnes, and maketh it fruitfull in good workes, *Ibidem*.

As the want of meate doth famish the body; so the want of Gods Word doth pine the soule, *idem, lib. 1. de actibus & moribus humanis, cap. 82.*

The precious stone *Draconis* can neither bee polished, nor admitteth any Art, being otherwise of it selfe elegant, faire, and translucent, so the holy word of God, hath his splendour of himselfe, neither doth admit the affected Art of Philosophie or Rhetoricke.

The Cedar and Iuniper being annointed with oyle, doe neither feelee wormes, nor are subject to rottenesse: so that soule that is once endued with the iuyce of the diuine Word, doth feelee no corruption of this World.

The leaues of the Tree *Rhododendros* are poyson vnto beasts, but medicine for men against Serpents: so the Word of God is wholesome nourishment vnto wise, sober & discret men, but to fooles and wicked men it ministreth an occasion of heresie and impiety.

As

As it was foolish to leaue the fountaines, and follow the riuers: so is it foolish to leaue the Holy Scriptures, and follow Quodlibetaries, and the quirks of Sophisters.

As *Alexander* the great commanded, that none should paint him but *Apelles*, none should cast him in any metall but *Lysippus*, or engraue his picture in any lewell, but *Pyrgoteles*, being excellent Artificers; so it is not meete that the Word of God should be preached of euery one, nor that vertue should bee praysed of euery lewd and idle headed fellow.

We doe not neglect the gold, though it lie in the durty earth; nor the pure coyne, for that it commeth out of the homely presse; nor the precious stone *Astites*, which is found in the filthy nests of the Eagle; nor the precious Gemme *Draconites*, though it be euer taken out of the head of the poysoned Dragon: so wee must not lesse estimate or reuerence of the Word of God, though it be vttered of a sinfull man, or pronounced out of an earthen vessell.

As Iron gathers rust if it be not vsed,

so the soule gathers corruption, if it be not conuersant in reading the Holy Scriptures, *Augustin. quest. 120. ex vtroque testamento.*

As Frankensence doth not smell, except it be put into the fire; and as mustard seed doth not bite, except it bee ground to mustard: so no sentence of the Holy Scripture doth shew his force, except it bee boyled and concocted in the heart, *Idem in speculo peccatorum.*

As God is closed in the Heauens: so is hee hid in the Scriptures. And as all men see this corporall Heauen, but doe not see God dwelling in it; so all men read the diuine Scriptures, but all men vnderstand not the God of truth laid downe in the Scriptures, vnlesse he be so baptized, that hee receiue the Holy Ghost. *Chrysostom. hom. 4. oper. imperf.*

As *Iacob* stroue with the Angell in whom God was, who confessed himselfe to bee overcome: so the louer of the Word of God must stroue with the Scripture in which God is, and which is of God, neither let it passe from him vntill he hath sucked from it health and comfort for his soule. *Rupertus lib. 6.*

As

As in a glasse we see both our beautie and deformity : so in the Scripture wee behold what is good in vs and what is naught. *F. Ioannes a S. Geminiano li. 9. de artificibus, & rebus artificialibus. 66.*

The CHVRCH.

AS the naturall heate of our bodies is helped of the exterior heat of Heauen ; and as nature, although most carefull to preferue it selfe, doth receiue much helpe of externall medicines, created to that end of God : so also the light and inward helpe of grace is much helped by the light and doctrine of the Church. *Lodonicus Granatensis libro. 2. Dncis Peccatorum.*

As men are caried ouer the Sea in a ship to the Court of any Prince : so men are caryed to God in the ship of the Church, whose Pilot Christ is. *Clemens Rom. epist. 1. Iacobum.*

As they that are wronged at one Hauen, doe ariue at another : so they that haue beene misled by the false Church, let them hast to the true. *Cyprianus li. 3. epist. 13.*

As a branch is nourished by the sap of the roote : so are Christians nourished by the milke of the Church. *Cyprianus de simplicitate pralatorum.*

As God is our Father; so the Church is our Mother. *Cyprianus.*

As a fountaine hath many riuers; so the Church hath many members. *Cyprianus.*

As a man traueiling to a far Country commendeth his Wife to his deare friend, whom hee choisly keepeth, that her chastitie may not bee corrupted : so Christ going to his Father commended and committed his Church to Preachers and Ministers, his faithfull Seruants, which they must keepe till his comming incorrupt and inuolate: *Cyprianus ex sententiis Episcoporum concilij Carthaginensis.*

As Musicke doth not delight the hearer except there bee concord : so God is not delighted in the Church except there bee vnitie and consent. *Origenes tractatu 6. in Math.*

As many cornes make one loafe; so many faithfull people one Church. *Eusebius Emisennus hom. 5. de pascha.*

As

As in a Common-wealth some rule and some obey, so in the Church some are pastours and some are sheepe. *Gregorius Nazianz. de modestia in disputationibus.*

As a Wife is not put from her Husband, but onely for fornication: so the Church is not put from Christ, but only for transgression. *Chrysost. hom. 32. operis imperfecti.*

As a Woman is not knowne whether she will stand chaste, till she hath beene solicited of vicious men, and then shee is discerned: so the faith of the Church is not well knowne, except Antichrists come vnto it. *Chrysost. Homil. 2 in epist. Rom.*

P R E A C H E R S.

AS Trees, which make large increase for themselves before they beare, become much more fruitfull afterwards vnto their owners: so Preachers the more learned they are, and the more time they haue well spent in the deepe mysteries of Diuinitie, the more profitable they are vnto their hearers, for

according to the qualitie of their fruits, such shall bee the profit of their auditors. *Lodonicus Granat. lib. de Denotione.*

As that Gould is not baser, which is found among coales, than that which is found among precious stones; and as that medicine is not of lesser vertue, which is drunke out of a vessell of claie, than that which is drunke out of a vessell of Alabaster: so the Word of God preached by a wicked man is not debased, nor made better by a good man, but of it selfe is forcible, neither needeth the authority of man to grace it. *Ibidem.*

As the prayer of *Moses* rather procured the victory against *Amelech*, then all the words that were drawne: so also wee must suppose and beleue, that in the conuersion of a sinner, the prayers, sighes, and groanes of a true Preacher haue no lesser part, than all the other voyces and words, albeit they bee ingenious, acute, and eloquent. *Ibidem.*

As water is conueied into Orchards and Gardens by conduit pipes; so by Preachers

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Preachers the water of wisdom is con-
ueied into the Church. *ibidem*.

As a sower casteth some seeds into
barren land : so Preachers cast some of
the heauenly seed in barren eares and
sterill hearts. *Clemens Rom. lib. 3. re-*
cognitionum.

As the Priest when he sacrificed, was
to looke, that there was no spot nor blemish
in the beast : so he that preacheth
the Gospell, to looke that there be no
errour in his preaching, nor fault in his
doctrine. *Origenes libro 10. in Epist. ad*
Rom. cap. 16.

As the Priests of the old Testament
caried *Urim* and *Thummim* vpon their
breasts; so the Preachers of the new Te-
stament should bee vnto their auditors
both an instruction of verity, and an
example of sanctity.

As men that are giuen to wine and
banketing, doe enquire after feasts and
riotous persons: so men studious of their
saluation should seeke after learned
Preachers, and zealous Diuines. *Chrys-*
ostome 2. aduersus Iudeos.

As a fountaine doth flow, albeit few
or none doe drinke of it : so a Preacher
should.

should not desist from his function, albeit few or none doe heare him. *idem concione 1. de Lazaro.*

As a Merchaunt doth not leaue off his trafficke for a few losses: so a Preacher should not leaue his preaching for the ingratitude of a few lost cast-awayes *Ibidem.*

As a Hammer, an Anuile, and a paire of Tongs, are a Smiths instruments, by which he effecteth what he intendeth; so the bookes of the Prophets and Apostles, and all the Holy Scriptures are instruments of Preachers, by which they worke mens soules either vnto reformation of a new life, or vnto confirmation in vprightnesse. *Chrysost. concione 3. de Lazaro.*

As laborious husband-men by tillage reape earthly gaines of the earth: so painfull Pastors by their Doctrin reape spirituall gaines, which neither can perish, nor be corrupted. *Idem hom. 1. in Isaiam super illis verbis, vide dominum sedentem.*

As good Parents giue vnto their Children, not only those things that doe delight, but those things that also benefit;

sute; so faithfull Preachers and iust dispensers of Gods mysteries doe not preach pleasing things, and sow pillows vnder their auditors elbows, but doe tell them what is best for their behoofe, *ibidem.*

As Mothers beare with their wayward Children; so should Preachers beare with their vntoward hearers, and seeke by all meanes to winne them; for greater is the affection of the Spirit, than of nature. *idem hom. 1. in eadem verba.*

As Saylers haue hauens and lands to rest themselves in: so Preachers should haue their times and oportunities of recreation and repast. *idem sermone in Oziam.*

As a husbandman there soweth his seed plentifully, where hee seeth the ground fruitfull & purged from weeds: so a Preacher hauing got a spirituall field fruitfull and cleane, doth abundantly with great alacritie disseminate the diuine seede. *idem. hom. 2. in Genesim.*

As Physitions first minister cordiaues, than cordials; and as Fathers seeing their Childrendisordred, doe first cor-
rect

rect them with words, and after doe admonish and comfort them : so a Preacher after increpation and rebuking, doth adde comfort and consalation, and after the killing letter of the Law doth Preach the quicknig Spirit of the Gospel. *ibidem. hom. 7. in Genesin.*

As husbandmen do make ready their sithes, prepare their barnes, & feed their oxen, that they may the better inne their haruest : so a Preacher must make his best preparation for the winning of soules. *ibid.*

As no man blameth a Physition, that hath well done his duty: so no man should rebuke a Preacher, that hath well executed his function. *idem. hom. 13. in Genesin.*

As a School-master bestowing his paines on a scholler, grieveth at his non proficiencie : so a Preacher bestowing his paines on an auditorie, taketh it in ill part, if they doe not profit by him. *ibidem.*

Physitions doe beare with the sicke kicking them with their heeles, and reuiling them with slanders & reproches, they seeke for nothing else, but the health

health of their patients; and although their patients rent their clothes in their distemperature, yet they leaue not their cure: so a Preacher although he bee ill intreated of his auditours, should not cease his preaching, because he seeketh them and not theirs, *ibidem*.

As children would bee ashamed to returne without profit from the schoole, if their parents should euery day examine what they learned: so would auditours be ashamed so often to returne from sermons without profit, if the Preachers examined what they had profited. *idem. bom. 32:*

As Painters now layeth on these colours, now on those, for the better pourtraying of a beautifull picture: so a Preacher sometimes speaketh of Heauen and sometimes of Hell to reclaime men from vice vnto vertue. *ibidem*.

As Phyfitions doe not vse one kind of cure, but when they see that the disease can not bee ouerthrowne by one medicine, they excogitate an other: so the Phyfition of our soules doth vse many kinds of cure in his spiritual businesse. *ibidem*.

As

As it is the manner of Physicians, albeit they see the diseases of their patient to bee greater then their art can cure, yet they do not omit their duty, but set abroad all their skill, to see if they may either recure his malady, or prolong his dayes; and if they profit nothing, yet they haue the greater excuse: So a Preacher should pretermitt nothing that belongs vnto his duty and function. *idem. hom. 43.*

As one schoole-master is sufficient to teach an hundred Boyes: so one Preacher like vnto *Paul* is enough to instruct many auditours. *idem. 10. in 1. Timoth.*

As they that cast nets into the Sea; doe not know what fishes they shall take, but those that God sends enter in: so when a Preacher doth cast ouer the people the net of the diuine word, hee knoweth not who will come vnto God; but whomsoever God stirreth vp, they cleaue vnto his Doctrine. *idem. hom. 7. operis imperfecti.*

When an horse seeth an open plaine field, hee is stirred vp to the race: so when a Preacher seeth the Church full,

he

teacheth with delight. *idem hom. 9.*
peris imperfecti.

As a King reioyseth when he seeth
himselfe encompassed with the strong
hand of a valiant and populous armie :
so a Preacher reioyseth, when hee is
encompassed with a venerable and po-
pulus auditorie. *idem hom. 21.*

As a plentifull haruest is a token of
diligent husbandmen : so a full Church
is a note of a painfull pastor. *idem.*
hom. 36.

As Dyers often dippe their clothes
that they may take the deeper tincture :
so Preachers should often dippe the
soules of their hearers in the dic of the
Guine Word, that they may be washed
from their old corruption, and be dyed
with the tincture of a new beautie. *idem*
hom. de fide, & legē natura.

As buyers and sellers exchange one
thing for another : so preachers for their
spirituall gifts, doe reape of their hea-
rers temporall goodnesse. *idem hom. 15.*
Philippen.

As Bees haue both hony and a sting :
so preachers must teach both Law and
Gospel. *idem serm. 83.*

As

As the Apostles were not frustrated
of their reward, whether the people re-
ceined them or no: so neither shall pre-
achers. *Aug. lib. 1. contra. Crescorium*
cap. 5.

As a Cocke croweth in the darke-
nesse of the night: so a Preacher croweth
in the darknesse of this World. *Greg.*
30. Moral. cap. 5.

As a Cocke clappeth the wings be-
fore hee crowes: so a Preacher should
prouide and prepare himselfe before he
preacheth. *Ibidem.*

An Æthiopian entreth blacke into the
bath, and commeth out blacke againe:
yet notwithstanding hee that keepeth
the bath receiueth his mony: so doth
Preacher receiue his reward, albe
his auditors profit nothing at all. *idem.*
Epi. 101.

If Birds flie before they bee fledge
they worke their owne ruine: so
Schollers preach before they be fit
able, they worke both their owne, and
their auditours ouerthrow. *idem.*
parte pastoralis. cap. 26.

Vnripe Apples, that are blown
downe with the wind, haue neither
sweet

frustrate sweetnesse, neither doe they profite the
 people to make, but those that are ripe are
 all precepte and toothsome: so they that are
scorin others and teachers before their time,
 doe neither spirituall sweetnesse, nei-
 ther doe they bring any profite to
 the crowd; but they that bee ripened by the
 word. *Grig*ly Scriptures, and seasoned in their
 lives, are honourable in Gods house,
 whose words are odable, sweete and wholesome vnto
 their hearers. *Pintus in Ezechiels*.
 before he p. 32.

The Priests of *Diana* had three seue-
 n into three seasons appointed vnto them, one,
 againe, which they should learne wisdom
 to keepe and vertue; another, in which they
 should exercise it, and a third
 to teach, in which they should instruct
 all. *idem* others; and as by the Law of
Numa Pompilius, the Vestall virgins,
 which for thirty yeares were vowed
 to *Vesta*, had their ordering diuided
 into three seasons; the first tenn they
 should learne the Religion of their
 goddess; the second tenn they should
 sacrifice to her, and the third ten they
 should teach others newly chosen her
 to: so a Minister of the Gospell,
 should

should much more haue his three seruants in all seasons, a time to be furnished with knowledge, a time to be beautified with laudable conuersation, & a time to teach and preach vnto others, *ibidem.*

As one candle cannot light another if it bee put out : so a preacher cannot inflame others with diuine loue, if himselfe bee destitute of it *ibidem.*

As a master sometimes by a wicked servant bestowed a good almes: so God by the ministry of a wicked man can draw men from their wickedness *ibidem.*

As the Tongs and Snuffers, that snuffed the lamps and lights in the Temple of *Salomon* were of most pure Gold: so they should be most pure who are bound to purge others of their uncleannesse. *ibidem.*

SERMONS.

AS women doe smell well, when they smell of nothing; and in some neglected habite doth very well pleasing so in a diuine Sermon the ornaments more beautifull, if affected exornation be neglected.

As good meats doe feed the body: so
good Sermons doe nourish the soule.
Idem hom. 43. in Genes.

As good stomackes make better ac-
count of wholesome fare, then of danty
ones: so good hearers should make
better account of pithy Sermons, then
of a pleasing oration. *Ibid. hom. 45.*

As fire falling vpon dry wood, doth
quert into a flame: so the diuine seed
falling into a good heart doth make it
fruitfull. *Idem hom. 47. in Mat.*

As wee can easily and with pleasure
sit out long playes: so for the benefit of
our soules wee should at the least be as
willing to sit out long Sermons. *Idem
hom. 50. in Ioannem.*

As we are ready to run to Musicke
and merriments: so wee should bee as
ready and inclined to flocke vnto ser-
mons. *ibidem.*

As some returning from a Garden
bring flowers with them; some out
of an orchard doe bring apples; and
some coming from great bankers doe
bring some of the fragments to their
children: so thou returning from a
Sermon, bring from it vnto thy wife,
children

children and friends some good counsel
and wholesome admonitions. *idem* *hanc*
6. ad pop. Antioch.

As Sea-fish, although they live in
salt water, yet haue need of seasoning
so many continually heare Sermons
and yet are neuer the better for them
Clemens Alexandrinus lib. 3. Strom.
matum.

As those schollers learne better than
others, that learne with awe: so they
heare sermons more profitably, than
heare with feare and reuerence. *Basil.*
principium Prou.

As hee that eateth meate doth first
masticate it with his teeth, and then
letteth it downe into his stomacke:
when wee heare a sermon, we should
meditate vpon it, and consider what
was spoken, whereupon it was spoken
and to what end. *Chrysost. hom. 4. op.*
imperfect.

As it nothing profiteth to haue eaten
meate, if thou presently vomit it forth
again: so it nothing profiteth to haue
heard a sermon, if thou forthwith for-
get it. *ibidem.*

A CHRISTIAN.

AS a Father that bringeth vp his Sonne to dedicate him to God in the Ministry of his Word, doth accustom him from his yong yeares to the ecclesiasticall matters, and directeth the whole course of this life to the pursued end: so God after he hath elected any man to the participation of his glory, he directeth him by his Fatherly care to the way of Christianity and righteousness, which leadeth to that glory and faithfully continueth him in it, vntill he come to his wished end.

God. Gra. li. i. Ducis peccatorum.

As wee admire the happy estate of a Prince that is borne heire of a temporal Kingdome: so much more ought we to admire and wonder at the most blessed estate of a Christian, who is borne not to a temporall kingdome, but to a Kingdome euerlasting, to raigne in Heauen with God himselfe, and with his blessed saints for euer and euer. *ibid.*

As a traveller that every day goeth forward a little, if he perseuer and continue in his progresse, soone commeth

to the end of his iourney, but if hee faile and faint in it, and a little after beginne his voyage a new, consuming all his life in it, neither euer commeth to the end of his iourney: so it is with a Christian, he must still walke forward, for when hee saith that it is sufficient, then he plaies the deficient. *idem in lib. de deuotione.*

Euen as he that lyeth in the midst of a swift riuer, if hee doth not labour to take fast footing, and raise vp his body, hee is in danger to be borne downe and swallowed vp of the water: so in this Christian and spiritual life, which is like a deepe and dangerous riuer, he liueth in many ieopardies of falling, who with tooth and naile doth not labour to profit and goe forward in it. *idem in lib. de deuot.*

As a Harper that intendeth to play vpon his harpe all the day, ought to haue his strings well tuned all that time; And as a hunter or a falconer that is disposed to hunt and hauke all the day, ought all that time to haue his Hawks and Hounds in a readinesse and at hand: so the life of a perfect Christian

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stian being none other thing, then a continuall hunting of God and his grace, and a continuall harmony of the inward Spirit, which is made by prayer, it is meete and requisite, that he that will attend vpon this exercise, that his Spirit and body be alwayes disposed and apt vnto it. *idem in lib. de deuor.*

As the chiefeſt commendation of a Pilot consisteth not in the guidance of his ship in a calme, but in a tempest: so the chiefeſt commendation of a Christian, consisteth not in his seruice to God in prosperitie but in aduersitie. *Ibidem.*

As it is a thing most honourable for any Knight or Souldiour, to beare the armes of his King and Captaine: euen as honorable is it to a true Christian man, to suffer trauell and persecution, as his foreguide and leader Iesus Christ did. *Stella de contemptu mundi.*

A Rocke although beat with the pillows and waues of the Sea, continueth firme, neither is remoued out of his place: so a true Christian albeit trushted with the persecutions and tribulations of the World, persisteth sted-

fast, neither letteth his hope in Christ faint. *Lodonicus Granatensis, lib.1. Ducis peccatorum.*

MAN.

AS a Painter in delineating and poutraying a picture, hath it in his power to make it of what fashion hee list: so hath God the framing and disposition of man. *Lodonicus Granat. lib.1. Ducis peccatorum.*

As hee that from an high Tower hangeth by a small threed which another holdeth in his hand, is at the dispose of him either for life or death: so is man at Gods. *ibidem.*

As a stone alwayes of his owne nature falleth downward, neither can it lift it selfe vpwards, without externall helpe: so man by reason of the corruption of sinne doth alwayes tend downwards; that is, hee doth alwayes slide to the loue and desire of earthly things, but if hee bee to bee lifted vp aboue, that is to the loue of heauenly things, he hath neede of the right hand of the highest, *ibidem.*

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Euen as Iuie naturally seeketh for some post or tree, which it may leane vnto or some wall, by which it may be supported, and creepe aloft, it being not able to sustaine and hold it selfe; and as a woman naturally seeketh for the supportation & shadow of man, for she is an vnperfect creature, knoweth that the aide and helpe of man is necessary for her: so mans nature being weak, seeketh supportation of God, and being needy and wanting many things, doth seeke for the shadow and refuge of God. *ibidem.*

As it is preposterous that the Mistress should waite vpon the maide: so is it intolerable that the flesh should gouerne the Spirit, and the appetite the reason. *Ibidem.*

Euen as a Gloue is made for the vse of the hand; and a scabberd, that a sword may be sheathed in it: so also the heart of man is created for the vse of God, neither without him can any rest be found.

Euen as the body of man is created for the soule: so it shall bee punished with the soule,

As water receiued into diuerse vessels, doth put on diuerse figures and shapes, according to the disposition and nature of the vessels: so doth grace infused into men; hence commeth the varietie of gifts, and yet the same Spirit that infuseth them.

As snow beginneth and endeth in water: so man, how bigly soeuer he braue it, began in earth, and shall end where he began.

As the flower may be knowne by the smell: so a man by his words.

As they that are tenants at will, beare themselves very euen & vpriight: so they that vnderstand that the house of their body is lent them of Nature for a short time, doe liue more temperatly, and die more willingly. *Seneca.*

As an euill tree cannot bring forth any good fruit; as rotten and worme eaten seed cannot ingender any thing but like it selfe; and as from a poysoned and infected vessell wee cannot drawe one drop of good wine: so since once we are in this world, wee are not able of our selues to produce any good worke, but what soeuer springeth from vs, fauours

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As waxe cannot indure before the fire : so mans righteousnesse cannot stand perfect before God.

As Merchants alwayes prayse, and esteeme their wares and Marchandise more then they are wroth: so man doth his vertues, but when they are examined and prised by those which know them, as by the Spirit of God and his Prophets, they are altogether iudged as old ragges torne, tied together and patched vp againe, and as old images new gilded ouer, which outwardly haue glittering shew, but within are nothing but dust and durt, or as counterfeite money, which is of ill metall how goodly a print soeuer it haue.

Some dreame when they are asleepe, that they haue found great treasure, and haue a great ioy in it, but after their wakning, they see that all is vanished like smoke, whereupon they vexe and grieue themselves: so when man thinketh that hee is righteous, this is a dreame, which passeth through his spirits, and vanisheth as soone as hee is awake and deliuered from the dark-

nesse of ignorance, wherein hee was asleepe and buried.

The arke of the couenant was but a cubite and a halfe high; the wheelles of the Cauldron were but a cubite and a halfe high, now we know that a cubite and a halfe is an vnperfect measure: so there is no man in this life perfectly perfect, seeing that the very highest is as the Arke in *Moses* Tabernacle, or as the wheelles in *Salomons* Temple, but a cubite and a halfe high, perfectly vnperfect, when he beginneth, vnperfectly perfect, when hee endeth.

Euen as the silke worme keeps her body spare and empty, and vseth to fast two or three dayes together, that shee may stretch out her selfe the better, and spin her threed the finer: so man must endeouour to bring vnder his body, and as I may say, to dyet it for the nonce, that hee may no longer weaue the spiders web, but with the silke worme spin a new threed.

As the Viper perceiuing her old skin to bee so stiffe that shee cannot easily stretch out her selfe in it, strips it quite off: so wee which are by nature

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generation of Vipers, must strip off our old skinne, and perceiuing wee cannot well doe our endeaour and stir our selues in the armour of *Saul*, we must with *Danid* put it off, and put on the armour of light.

As Fletchers to make their shafts flie steadily, peece them with Sugarchest, or Holly, o such like heauy wood : so we must adioyne, to that Aspe or Seruice tree, or such other light matter, which we are all made of, the sweete Sugarchest of the Holy Ghost, that we may not bevnsteady as arrowes of Aspe, nor yet slothfull in seruice but feruent in Spirit, seruing the Lord.

Saint *Ambrose* reporteth that the Bee being to flie home to her hiue, and fearing least if shee should be taken by the way with the wind, she might perhaps be blowne about in the ayre, counterpeises her selfe with a little stone, and so flyes straight home : so we must build our selues vpon the chiefe corner stone, and be grounded vpon the rocke, and established with grace, that howsoeuer the raine fall, or the floods arise, or the winds blow, or what times

foeuer come, yet we may stand fast in the faith of Christ.

As *Eno* deceiued *Adam*: so the flesh deceiueh man. *Lodouicus Granatensis lib: 1. Ducis peccatorum.*

The Moone being in the wane, is againe renewed: so is man after his death at the last resurrection.

The Sunne appeareth againe after it setteth: so doth man at the sound of the Arch-angell.

The Sunne, the Moone, the Starres, the Sea, the Earth, Trees, Herbs, brute Beasts, and among these, Bees, Ants and Shell fishes doe foreseee and foresee a tempest: so should man foreseee and foresee his owne danger. *Plinius libro 8. cap. ult.*

As things, that are bred vpon the earth, are for the vse and commodity of man: so one man should bee for another.

As a vessell is knowne by the sound, whether it bee whole or broken: so are men proued by their speach whether they be wise or foolish.

Good

Good MEN.

AS the Laurell tree is not subiect to lightning, nor hurt with the fiers violence : so the iust man in the fire of tribulation is neither hurt nor impaired, but alwayes continueth fresh and Greene. *Stella de contemptu mundi.*

As in the winter a fruitfull tree cannot bee knowne from one that is vnfruitfull : so in this World a good man can scarcely be discerned from an euill man. *Hermas sua Past.*

As cockell and darnall springeth vp among good corne : so euill men grow vp with good men, and righteous people with vngodly folke. *Cyprianus contra Demetrianum.*

As a Bird soone getteth out of a snare: so good men, if the fall, soone rise againe. *Origenes hom. 5 in Psal. 36.*

As the light of a candle is dimmed by the brightnes of the Sun: so al the works of good men are obscured by the perfection of Christ. *Orig. hom 9. in Ezech.*

As wrestlers for a prize sustaine heat, sweat, dust & labour : so good men for a crown must beare many things patiently. *Chrysost. hom. 1. de resurrectione.*

As we say that that is a good body, that can indure heate and cold, hunger and thirst: so wee say that he is a good man, that can generously and valiantly beare all the inuasions of sorrow and griefe. *ibidem hom. 5. de patientia Iob.*

As a rich subiect compared to a wealthy King, seemeth poore: so the best men compared to holy Angels are found sinners. *Idem hom. 4. in 1. Timoth.*

As the vnderstanding of a sinner is more and more darkened: so the mind of a good man is more and more enlightened. *Idem hom. 18. operis imperfecti.*

In the vineyards of *Engaddi* there is a Tree, that when it is pricked, ointment commeth out of it, but if it be not pierced, it smelleth not so fragrantly: so it is with a good man. *Ambrosius in Psal. beati immaculati serm. 1.*

As a house built vpon a Rocke stands firme against all tempests: so a righteous man building himselfe vpon the Rocke Christ stands strong against all the stormes of Sathan the World and the Flesh.

As a tree that is planted by the water
side,

side, spreadeth out the roote vnto moist-
 nesse, neither can the heate harme it
 when it commeth, but his leafe conti-
 nueth greene: so a good man that is
 planted by the waters of Gods grace,
 spreadeth out himselfe vnto euery good
 worke, neither doth the parching heate
 of persecution hurt him, nor the pinch-
 ing cold of aduersitie benumme him,
 but he alwayes remaineth fruitfull.

*The gifts of Men are di-
 uerse.*

AS not euery Painter is skilfull in
 euery part of his Art, but one ex-
 celleth in mixture of colours, an other
 in drawing of lines, an other in due
 proportion: so among them that pro-
 fesse learning, one excelleth in Rhetor-
 ricke, an other in Logicke, an other
 in the Mathematickes, and others in
 other gifts.

So many Men, so many minds.

AS Tygers are driuen into madnesse
 by the sound of a Tymbrell or a
 Drum,

Drum, inſomuch that they teare themſelues in peeces : ſo that which quiets good and ciuill minds, driueth barbarous minds to furie and rage. *Plut.*

As among ſo many thouſand men, there are no faces alike in euery reſpect : ſo euery man hath his ſeueral humour, and a cranke in his braine that another hath not. *Eraſmus.*

As the hearbe *Sagapene* is a ſeod very acceptable vnto Affes, but preſent poyſon to all other liuing creatures : ſo oftentimes that which offendeth one, is a pleaſure vnto another. *Plinius libro 24. Cap. 1.*

As diuerſe glaſſes make one thing to appeare diuerſly, according to the diuerſitie of the glaſſes : ſo diuerſe men doe interpret one deed diuerſly, according to the diuerſity of minds; that which ſeemeth great to one, ſeemeth ſmall to another, one man eſteemes it beautifull, another deformed.

Some ſee better the thing that is neare them, ſome ſee better a far off : ſo ſome look better to other mens matters, then to their owne, & ſome neglect all mens buſineſſes, & ſolely intend their owne.

The

The continually burning Mountaine of *Chimera* is more enkindled with water, but abated with hay : so some the more you desire them, the more inexorable they are, and the more you dissuade them, the forwarder they are.
Plin.lib. 2. cap.106.

As the *Agath* stone is fired with water, but quenched with oyle : so some the more you intreate them, the colder they are : but if you neglect them, of their owne accord they will doe it.
Plinius libro 36. Cap. 19.

*Wicked and ungodly.
Men.*

If a Mother should lay in a corner of her house, ratsbane or some other poyson to kill Rats and Mice, and it should bee found of her Children, and eaten; would not that be the destruction and ruine of her house, which shee purposed should haue beene a benefit? After the same manner wicked men doe preuent all good and wholesome Doctrines, abusing them for themselves, which are deliuered for others, alwayes

wayes very studiously endeououring to defend the loosenesse and dissolutenesse of their life. *Lodowicus Granat. lib. de deuotione.*

As one rotten sheepe infecteth, be it neuer so great a flocke : so one wicked and vicious man impoisoneth, be it neuer so many fulke.

As a Toade sucketh poyson from the Earth : so the wicked sucke corruption from vices.

As the salt floud quickly swels vp, and as quickly sinkes down againe and turnes to nothing euen so and such is the prosperity of the wicked.

As the smoke vanisheth, and as the wax melteth before the fire : so shall the wicked perish at the presence of God.

As vnder a good tree all beasts may rest, but no creatures can rest vnder thornes, but onely Serpents : so by an honest man, both good men and euill men may haue peace, but by a wicked men none can bee quiet, but Serpents, that is, Diuels, who haue their lodgings in the breasts of wicked men. *Chrysostom. 19. operis imperf.*

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As good meates are vawelcome to sicke persons : so are good counsels vn- to wicked men. *Idem. hom. 4. in 1. Cor.*

As mad men cannot abide the cure of the Physitian : so wicked men cannot abide the reproofe of a Preacher. *Theodorus sermo. 1. de curandis gra. affectibus.*

As sore eyes cannot away with the brightnesse of the Sun : so wicked and vngodly men cannot away with the splendour of the truth. *Petrus Chrysologus serm. 87.*

A wheele tilts vp behind, and shoots downe before : so the wicked are forward to all badnesse, but backward to all goodnesse:

As a dry thistle flower is blowne away with the wind; as a thinne scumme is scattered abroad with a storme; and as smoake is disperfed here and there: so is the hope of the wicked.

A foole builds his house vpon the sand : so an vngodly man grounds his hopes vpon the vanities of the world.

As the raging Sea cannot rest : so a wicked man is neuer of a quiet and peaciabie mind.

The

The heath, that groweth in the wilderness, is good for nothing but the fire: so the wicked are good for nothing but fuell to make the fire of Hell flame.

W O M E N.

AS Pigeons are taken with beanes, and Children intised with Balls: so women are wonne with toyes.

As the beast *Chimer* hath a Lyons face, but a Dragons tayle: so many women haue continent words, but vnchast works.

As the brood-hen, that all the day long bestowes her paines in all the dust she meetes with, sleeps at night hungry and vnsatisfied: so doth that woman that bestowes her loue vpon many suiters.

A dumbe Grasse-hopper is a wonder, because the whole kind of them is garrulous; and yet they say, that there are some such about *Rhegium* in Italy: so more admirable is constancie and silence in women, because their sex is mutable and loquacious, and yet.

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yet they say, that there are some such women in the Kingdome of *Tropia*.

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Balls:

As no man knowes where his shooe wrings him, but hee that hath it on: so no man knownes the disposition of a woman, but he that hath married a wife, *Plutarchus*.

Lyons
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As a Loadstone by a secret in nature draweth Iron vnto it: so a woman by a Secret in nature draweth man vnto her.

he day
he dust
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As fire being touched doth burne: so a women being touched doth kindle lust: *Hieronimus. lib. 1. contra Iovinianum*.

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As those hearbs doe flourish that are planted by the riuer side: so those seeds of lust doe sprowte rankly that are nourished in the society and familiarity of women. *Nilus orat. 2. aduersus vitia*.

The Temples of the Egyptians were builded of very faire stone, and beautified with Gold, Siluer, and Iuery, but if you searched into them, you should finde nothing but a Cat, a Crocodile, or a Serpent: so many women are very beautifully adorned without, but if you looke into them, you shall finde nothing,

nothing, but enormous and adulterous minds. *Clemens Alexandrinus lib. 2. pedagog. cap. 2.*

As stigmaticall brands are notes of a fugitiue : so counterfeit colours are tokens of an whore. *Ibidem.*

As a golden Ring is in the nose of a Swine : so is beauty in an vnchast woman. *Salonius in parabolas Salomonis.*

As the slope of *Sicilia*, the more it is beaten, the harder it is : so women the more they are made of, the coyer they grow.

As a child is won with a Nut, and lost with an apple : so is a woman.

Hee that toucheth the Nettle tenderly is sooneft stong: the Fly that playeth in the fire is singed in the flame : so hee that dallieth with women is drawn to his woe.

The soft droppes of raine doe pierce the hard Marble ; many strokes overthrow the tallest Oake: so a silly woman in time may make such a breach into a mans heart, as her teares may enter without resistance.

A Rose is sweeter in the budde then full blowne ; yong twigs are sooner bent

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bent then old Trees; white Snow sooner melted then hard Ice: so a Woman, the yonger she is, the sooner shee is to be wooed, and the fairer shee is, the liker to be wonne.

There is no sword made of Steele, but hath yron; no fire made of wood but hath smoke, no wine made of graps, but hath lees: so there is no women created of flesh but hath faults.

Chyrurgions affirme, that a white veine being striken, if at the first there spring out blood, it argueth a good constitution of body: so if a faire woman hauing heard the sute of a loue, if shee blush at the first brunt, and shew her blood in her face, it sheweth a well disposed minde.

As a Doue seemeth angry, as though shee had a gall, yet yeeldeth at the last to delight: so women pretend a great skirmish at the first, yet are boorded willingly at the last.

As castles that come to parle: so women that delight in courting, are willing to yeeld.

As Fish caught with medicines: so women gotten with witch-craft, are neuer wholesome.

As

As all Fish are not caught with flies:
so all women are not allured with per-
sonage.

Lyons sawne when they are clawed,
Tygers stoope when they are tickled,
Bucephalus lyeth downe when hee is
curried: so women yeeld when they are
courted.

+ *Arelus* (whose Art was onely to
draw Women) painted *Venus Cnidia*,
catching at the Ball with her hand,
which she seemed to spurne at with
her foote; the Myrre tree being hewen,
gathereth in his sappe, but not moued
poureth it forth like sirupe: so Women
are neuer more coy then when they are
beloued, yet in their minds neuer lesse
constant, seeming to tye themselves to
the mast of the ship with *Vlisses* when
they are wooed, with a strong cable,
which being well discerned, is a twind
thred, throwing a stone at the head of
him, vnto whom immediatly they cast
forth an Apple.

+ Young is the the Goose that will eate
no Oates, and a very ill Cocke that will
not crow before hee bee old, and no
right Lyon that will not feed on hard
meate

meate before he tast sweete milke : so a tender Virgin God knowes it must bee, that measureth her affections by her age, when as naturally they are inclined to play the Brides before they bee able to dresse their heads.

Instruments sound sweetest, when they bee touched softest : so women are wisest when they be vsed mildest.

The horse striueth, when he is hardly rained, but hauing the bridle, neuer stirreth : so women are starke madde if they bee ruled by might, but with a gentle raine they will beare a white mouth.

As fire is hot as well in the coldest region of the North, as in the furthest Southerne paralell : and as grasse is of the same colour in Egypt as it is in Iewry : so women wheresoeuer they be bred, bee *Mala necessaria*. Robert Greene.

As the Diamonds in *India* be more hard then the Cornish stones in England : and as the Margarits of the west are more Orient then the Pearles of the South : so womens affections are affected after the disposition of the clime wherein

wherein they are borne : although *Auicen* in his Aphorismes sets downe this conclusion, that thornes no where grow without pricks, nor nettles without stings. *ibidem*.

As the people *Hyperborei*, spurne liquorice with their feete, and yet secretly slake their hunger with the iuice thereof, so coy wantons seeming to contemne their suiters motions, stand in deadly feare, least they should leaue of their amorous passions,

As pumice stones are light and full of holes : so are those women that haue as many louers, as their hearts haue entrances for loue.

As the earth yeelds weeds as well in the lowest valleyes, as in the highest mountaines : so women are vniuersally *Malanecessaria*, wheresoeuer they be either bred or brought vp. *Greene*.

As the Lapwing runneth away with the shell on her head, as soone as she is hatched : so many girles no sooner out of the Cradell, but they looke for husbands, as soone as they touch the teenes they thinke themselues nauigable.

As

As when *Nilus* ouerfloweth before
his time, Egypt is plagued with a
dearth : as the Trees that blossome in
February, are nipped with the frosts in
May: and as vntimely fruits haue neuer
good fortune : so those women that
are wooed and wonne ere they bee
wise, sorrow and repent before they
be old.

As the Diamonds are tryed by cut-
ting of glasse; the Topace by bidding the
force of the anuile; the Sethin wood by
the hardnesse : so womens excellencie is
discovered in their constancie.

As the Harts in *Calabria* knowing
Distamnium to be deadly, yet browle
on it with greedinesse; and as the fish
Mugra seeing the hooke bare, yet
swalloweth it with delight : so women
foresee, yet doe not preuent, knowing
what is profitable, yet not eschewing
the preiudice.

As the eye of the *Basiliske* pearceth
with preiudice; the iuyce of *Celsidony*
is sweete, but it fretteth deadly; and
as *Circes* cups were too strong for all
Antidotes: so womens flatteries are too
forceable to resist at voluntary.

The

The tallest Ash is cut downe for Fuel, because it beareth no good fruite; the cow that giues no milke, is brought to the slaughter, the Drone that gathereth no Hony is contemned: so the women that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as *Homer* reporteth.

As the loue betweene man and man proceedeth of the similitude of manners: so the loue betweene man and woman issueth of the sincerity of the heart.

The Physitian saith, it is dangerous to miuister Physicke vnto the Patient, that hath a cold stomacke and a hot liuer, least in giuing warmth to the one, he inflame the other: so verie ly it is hard to deale with a woman whose words seeme feruent, whose heart is congealed into hard Ice least trusting their outward talke, hee be betrayed with inward trechery.

As it is the eye of the Master, that fattereth the horse: so it is the loue of the woman that maketh the man.

The sweete songs of *Calipso*, were
subtill

subtill snares to entice *Ulysses*; the Crab then catcheth the Oyster when the Sun shineth; *Hiena* when she speaketh like a man deuifeth most mischief: so wanton women when they bee most pleasant, pretend most mischief.

As thou learneſt of *Alexander* continencie in not viewing the beautie of *Darius* Wife; temperance of *Cirus*, in not beholding the heavenly hew of *Panthea*; abſtinence of *Romulus* in not drinking wine, be it neuer ſo delicate; plainneſſe and ſimplicite of *Ageſilaus* in deſpiſing coſtly apparrell, be it neuer ſo curious: ſo learne of *Diogenes* to deteſt women bee they neuer ſo comely.

As the ſore eye infecteth the ſound: ſo ſociety with women breedeth ſecuritie in the ſoule, and maketh all the ſences, ſenceleſſe.

The tree *Silvacinda* beareth no fruit in *Pharo*: the Perſian tree in *Rhodes* doth only wax greene, but neuer bring forth apples: *Amonius* and *Nardus* will onely grow in *India*: *Balsanum* onely in *Syria*: in *Rhodes* no Egle will build her neſt; no Owle liue in *Creece*.

so no wit will spring in the will of women. *Iohn Lily.*

As *Socrates*, *Plato* and *Aristotle* affirmed that women were fickle and inconstant : *Pindarus*, *Homer* *Hesiod*, *Ennius* and *Virgil* auerred that they were framed of contraries.

As *Mantuan* doth rayle on women in his *Eclogs* : so *Euripides* doth exclaime in his *Tragedies*.

As *Martiall* hath taunted women : so *Propertius* hath quipped them.

As some for inconstancy compare women to Chameleons, Polipes, and whether-cockes : so some for their alluring and inchanting cal them Sirens, for crafe *Calipsoes*, for subtilty Serpents, and for cruelty Tigres.

As *Daphne* for nicenesse was turned in to a tree : so *Anaxarete* for cruelty was transformed into a stone.

As *Horatia* with daintinesse did hurt her selfe : so *Phyllis* through too much loue did hang her selfe.

As *Cleopatra* at the death of her *Anthony* did sting herselfe to death with Serpentes : so *Hylonome* did slay her selfe at the death of her *Cyllar*.

As

As *Alceste* was content to loose her life to preserue her *Admetus*: so were the *Mynian* wiues to preserue their husbands.

Ulysses though hee detested *Calipso* with her sugred voyce, yet hee embraced *Penelope* with her rude distaffe: so though one abhorre the beauty of a whorish Curtesian, yet hee neede not abstaine from the company of a graue Maiden.

Though the teares of the Hart bee salt, yet the teares of the Boore be sweet: so though the teares of some women be counterfeite to deceiue, yet the teares of many bee currant to try their loue.

Some one Rose will bee blasted in the bud, some other neuer fall from the stalke; the Oake will bee soone eaten with the worme, the walnut tree neuer: so some women will bee easily enticed to folly, some other neuer allured to vanity.

As the Mint-master is not grieued to see the coynner hanged, nor the true subject the falsettytour asaigned, nor the honest man thiefe the condemned: so honest women ought not to grieue to see

lewde women writ against, and whores and curtesansto be railed at.

As *hic Ignis* is latine for fire in the Chimney ; and *hoc Ignis* latine for fire on the table : so *hac Ignis* is latine for fire in the bed.

As there hath beene an vnchast *Hellen* in Greece : so there hath beene also a chast *Penelope*.

As there hath beene a prodigious *Pasiphae* : so there hath beene a godly *Theocrata*.

As some haue desired to be beloued, as *Iupiter* loued *Alcmena* : so some haue wished to bee embraced, as *Phrygius* embraced *Pieria*.

As there hath raigned a wicked *Iezabel* : so hath there ruled a deuout *Dobora*.

The sowre crab hath the shew of an apple as well as the sweete Pippin, the blacke Rauē the shape of a Bird as well as the white Swan : so the lewde wight hath the name of a woman as well as the honest Matrone.

There is great difference betweene the standing puddle and the running streame, yet both water ; great oddes

betweene the Adamant and the Pomice, yet both stones : a great distinction to be put betweene Vitrum and the Christall, yet both Glasse : so there is great contrariety betweene *Lais* and *Lucretia*, yet both women.

One may loue the cleare conduit water though hee loath the muddy ditch, and weare the precious Diamond though he despise the ragged bricke : so one may alto with safe conscience reuerence the modest sex of honest Maidens, though he forswear the lewd sort of vnchast Minions.

As Spiders conuert to poyson whatsoever they touch : so women infect with folly whomsoever they deale withall. *The petite Pallace of Pettie his pleasure.*

As hee that toucheth Pitch, shalbe defiled therewith : so he that vseth womens company, shalbe beguiled therewith. *Greene.*

As *Iupiter*, *Mars*, and *Hercules* for their valiant acts accounted Gods of the Paynims, were ouercome and made slaues by the enchantment of women : so strong *Sampson*, holy *Danid* and

wife *Salomon* were ouerthrowne by women.

As *Venus* yeelded to her darling *Adonis* without any sute made on his part : so the Dutchesse of *Sauoy* went on pilgrimage to the Knight *Mendoza*.

As *Oenone* pleaded her right with *Paris* : so *Dido* let *Aeneas* vnderstand how deeply she desired him.

As *Scilla* made loue to King *Minos* : so did *Medea* to *Iason*.

As *Brysis* besought the good will of *Achilles* : so *Adalefia* made loue to *Alerane*.

As *Portia* the Danghter of *Cato*, hearing of her *Brutus* death at *Philippi* swallowed hot burning coales to follow him, as *Plutarke*, *Valerius Maximus*, and *Martiall* doe write : so *Gumilda* the Wife of *Asmund* King of *Danes*, hearing that her husband was slaine in the warres, slew her selfe with a sword, to accompany him in death, whom she had dearly loued in life, as testifieth *Saxo Grammaticus*, in his first Booke of the Danish History.

As trusty *Thisbe* did goare her gorgeous body with the same sword, where-

wherwith princely *Pyramus* had pricke
himselſe to the heart : ſo true harted
Julietta did vpon the corps of her dea-
reſt *Romeo*.

As a ruſty Rapier is no truſty Ram-
pier to defend a man, though the Scab-
berd be of fine Velvet: ſo a women with
ſoule conditions, is courſely to be ac-
counted of, though her face be faire,
and body beautifull. *The Petite Pallace*
of *Petty* his pleaſure.

As the yeare doth conſiſt of ſoure
ſeaſons, the Spring, Summer, Autumne
and Winter; And as mans body doth
conſiſt of ſoure complexions, Choler,
Bloud, Flegme, and Melancholy: ſo
the comely parts of a Woman doe con-
ſiſt in ſoure points, that is to bee a
Shrew in the Kitching, a Saint in the
Church, an Angell at the bourd, and
an Ape in the bead, as the Cronicle re-
ports by Miſtreſſe *Shoare* Paramour to
King *Edward* the fourth.

As the kinde Spaniall the more he is
beaten, the fonder he is: ſo the women
of *Ruſſia* the ofner their husbands
beate them, the better they loue them.
They will not bee perſwaded that their

husbands loue them, except they beate them. *Richard Hackluyt in his Booke of English Voyagers in the description of Russia.*

As *Aetna* is too hot, & *Caucasus* too cold: so it is naturally incident to women to enter into extremities, they are either too louing, or too loathing: too courteous or too coy: too willing, or too wilfull: too mercifull, or too merciless: too forward, or too froward: too friendly, or too fiendly the meane they alwayes meanely account of: as it is reported of *Maria Stuarta* Queene of Scots, in *Astione contra Mariam Scotorum Reginnam.*

The SOVLE.

EVuen as in a bright and cleare glasse the Sunne beames doe make the greater spendour: so in a purified and cleare soule the beames of the diuine truth doe shine more clearely. *Lodonicus Granatensis in lib. de deuotione.*

As twice in a day wee refresh our bodies, that is, at Dinner, and at Supper: so also twice a day wee ought to giue due

due nourishment vnto our soules. *Ibid.*

As ordinary nourishment is necessary for the body, because the naturall heate doth alwayes consume and wast the substance, and therefore it is necessary, that it bee repaired on the one side, as it is decayed on the other: so the soule hath in it a pestilent heat (which is the concupiscence and euill inclination of our appetites) consuming and wasting all good, therefore it is needfull that that bee daily repaired by deuotion, which is wasted and decayed by that hurtfull and pestilentiall heat. *ibidem.*

As they that haue the charge and keeping of a clocke, are wont euery day twice to wind vp the plummets, for they of their owne proper motion doe by little and little descend, and draw towards the ground: so they that desire to keepe their soules vpright, and well ordered, ought at the least twice a day to erect and lift vp her waights, seeing that our wretched nature is so inclinable to things below, that it alwayes endeuoureth to sinke downwards. *ibid.*

As a precious stone is not inclosed in earth, but in Gold: so doth not God put his soueraine balme, but into a pure soule, cleane and free from filthy and enormous corruption.

As a liuing body not onely feareth death, but also feuers, wounds, yea and the itch and scabs, albeit they be small: so a soule, that liueth in grace, not onely feareth and abhorreth grosse and hainous sinnes, but also those, that seeme of lesser moment, and doe make way and entrance to those that bee grosser. *ibidem.*

As a still and calme water is fitter and more disposed to represent the images and shapes of things, no otherwile then a glasse: so also in a quiet and calme soule all things are represented most clearely and perfectly. *ibidem.*

As two seasons are necessarie for corne cast into the Earth, a cold season that it may be hardned, and rake deepe rooting, and a warme, that it may increase and sproute aboue the earth: so are both seasons necessary for our soules, a warme season that they may increase in charity, and a cold
that

that they may bee rooted in humility.
Ibidem.

As ground well watered in the morning, by the coolenesse & temper doth all that day defend the hearbs planted in it from the heat of the Sun: so let the soule of the righteous be watered in due season, and by prayer bee well moistned in God, that it may alwayes haue in it selfe the continuall coole of deuotion, by which it may bee defended from the loue of the World.
ibid. m.

As the body is the instrument of the soule: so the soule is the instrument of God. *Plutrachus.*

As a tame bird if shee belong nourished in a cage, and be let goe, yet endeuoureth to returne thither againe: so our soule being long resident in this body, is not easily separated from it: but the soule a Child doth easily depart hence. *ibidem.*

As a torch put out if it be forthwith put to the fire, by & by recouereth light: so a soule the lesser time it staieth in the body, it sooner becommeth like vnto it selfe. *Idem.*

They

They that are manumitted and set free, doe now those things of their own accord for themselves, which they were wont to doe for their Lords: so now the soule doth nourish the body with much labour, and many cares; but afterwards being free, it doth nourish it selfe with the contemplation of the truth, neither can it bee sundred from it, *Idem.*

As they that haue their feet vnder other mens Tables, and dwell in other mens houses, are vixed with many discomforts, and doe alwayes complaine of one thing or other: so the soule doth now complaine of the head, now of the feet, now of the stomacke, now of one thing, now of another, signifying that shee is not in her owne house, but that shee must goe hence very shortly. *Seneca,*

The M I N D E.

AS an euen ballance is alike inclined to either side, and swayed of it selfe to neither: so is a doubtfull mind. *Plutarchus.*

As

As they that pound Frankinsence, albeit they wash their hands, yet a good while after doe smell of that odour : so the minde being long conuersant in honest busineses, will long preserve a pleasant memory of it. *idem.*

As those Beasts that haue their hooves hardned in rough and sharp wayes, can easily abide any way, whereas the hooves, of those beasts, are easily broken that are fed and fatted in rancke and fenny pastures : so the mind that is accustomed to brooke hardnesse, is not easily offended. *Seneca.*

A flame can neither be held downe; neither can it rest : so an honest minde and well disposed, is by a naturall inclination caried vnto those things that bee honest. *Seneca.*

Young trees are bended which way we will; heate doth vnwarp crooked bords, and that which is borne for some other vse is brought to our bent : so much more doth the mind receiue any forme, being more flexible and obsequious then any humour. *Seneca.*

As a disease in the body is vnderstood before hand by heauinesse and

indisposition : so a weake mind by some disturbance doth foresee some euill that is comming vnto it. *Seneca.*

As first the humour is to be purged, whence madnesse proceedeth, and afterwards the man is to be admonished; otherwise hee that admonisheth a mad man how hee ought to goe, and how to behaue himselfe abroad, is more mad then hee that is franticke : so first the minde is to be freed from false opinions, and then the precepts of Philotophy are to be instilled into it. *Seneca.*

As when Children learne first to write, their hands are held and directed, and afterwards they are commanded to follow their Coppy : so first the minde is to be led by rule, vntill it can rule it selfe. *Seneca.*

If Iron be placed betweene an Adamant and a load-stone, it is now carried this way, now that way : so a doubtfull and wauering mind is sometimes carried to that which is honest, and sometimes by headstrong affections it is haled to the contrary.

As *Venus* had her mole in her checke which made her more amiable; *Helen* her

her scare in her chinne, which *Paris* called *Cos Amoris*, the Whetstone of Loue, *Aristippus* his Wart, and *Licurgus* his Wen: so in the disposition of the minde, either vertue is overshadowed with some vice, or vice overcast with some vertue. *John Lilly.*

The goods of the Minde.

THE Sunne-beames although they rough the earth, yet they are there, whence they are sent: so the minde of a wise man although it bee conuersant here and there, yet it is with himselfe.

Seneca:

As the foolish vulgar people with great labour, and with great cost doe seeke for remedies & medicines which grow in the furthest *Indies* and in *Aethiopia*, when that springeth in their gardens, which can better cure them: so with great endeuour wee seeke for abroad the furniture of a happy life, in Empire, in riches, and pleasures, when it is in our minds and soules, which doth make vs happy.

The

The diseases of the Minde.

IF the fountaine be muddy and troubled, whatsoeuer streames flow from thence cannot bee pure: so if mind be infected with euill affections, it doth viciate all things that come from it; but the contrary hapneth, if it be pure and peaceable. *Plut.*

† As *Xenophon* admonisheth, wee should especially remember to honour God in prosperity, that if at any time need and necessity fall vpon vs, we may boldly goe vnto him, as being already our friend: so those sayings which may cure the diseases of the mind are long before to be provided, that when wee haue need, they being familiar vnto vs, they may easily helpe vs. *idem.*

† As fierce and cruell Dogges barke at euery noise, but are quieted onely with that voyce they know: so the diseases of the mind when they rage cannot bee restrained, except the sayings and admonitions bee knowne and familiar, which may correct them being moued. *idem.*

† As a sicke body can neither endure heate.

heate nor cold : so a sickeminde is alike
offended in prosperity & aduersity. *idem*

They that cast and vomit sailing vp-
on the Sea in a ship, doe thinke that
they should bee better if they went out
of that ship into a foist or gally ; but it
is to no purpose, they carrying about
with them fearefulnesse and choler : so
they in vaine doe change the cource of
their life, who doe beare about with
them the diseases of the mind. *idem*.

To them that be sicke all things are
tedious and troublesome, they loath
their meate, they accuse their Physiti-
ons, and are angry with their friends,
but their health being restored all
things are pleasant vnto them : so to a
sicke minde euery kind of life is vn-
pleasant, but to a sound mind no kind of
life is vnpleasaunt. *idem*.

One Cough doth not breed the con-
sumption of the lungs, but that which
long continueth : so one errour doth
not forthwith beget a disease of the
mind. *Seneca*.

As some doe alwayes carry about
with them preecious stones, against di-
seases, bewitchings, drunkennesse,
thunder

thunder and lightning, against ruines and such like evils: so it behooueth vs to haue alwayes at hand some precepts of Phylosophy against the diseases of the mind, as against lust, anger, ambition, couetousnesse and such like.

The HEART.

EVen as he that would play upon an harpe, or any other instrument of Musicke, ought before all things to haue his strings well tuned, that they may fitly and melodiously agree one with another: so it is necessary also that our heart (seeing it is the chiefe instrument of that heavenly Musicke) bee first well tuned and prepared, for there can bee no harmonious consort in a iarring and vntuned instrument. *Lodouicus Granat. lib. de deuotione.*

As milke, and many other meates are so delicate and daintie, that the very ayre doth taint them and make them vnflauoury; and the vntemperatenesse of the aire, as some affirme, doth put a Lute or a Harpe out of tune: so great, or without doubt much greater is the tender.

tenderneſſe and daintineſſe of mens heart, and is troubled for leſſer cauſe, *ibidem.*

Enen as the ſight of the eyes is hurt with a ſmall thing; and the brightneſſe of a glaſſe is ſtained and obſcured with a little breath: ſo a much leſſer chaunce, and a much lighter hurt is enough to dimme the brightneſſe of our heart, to darken the eyes of our ſoule, and to diſturbe together with our deuotion, all our affections, *ibidem.*

As painters are wont firſt to muniſie and whicelime the table, in which they paint: ſo alſo the table of our heart is firſt to be wiped and whited, in which the image of God ſhal be pictured and formed. *ibidem.*

As an handmaid, that worketh in the preſence of a Queene; ſtandeth before her Lady with great grauitie, with preſentneſſe of mind, and orderly compoſition of body, making notwithstanding neither loſſe nor delay in her worke: ſo the heart of man hath ſuch aptneſſe and promptneſſe, that with due reuerence and attention it may bee liſted vpto that Maieſtie, which filleth Heauen

Heauen and Earth , not omitting nor neglecting any of those things it doth. *ibidem.*

As there is nothing which doth more stirre vs vp vnto good, then the vigour and strength of the heart : so there is nothing , which doth more extinguish heat and seruour in vs, then the weaknesse and fainting of the same. *ibidem.*

As that is the best way to driue danger from cattell, to keepe them from feeding in dangerous places : so also it is needfull that wee doe, if wee will driue away the dangers of a scrupulous heart. *ibidem.*

Euen as a stone is moued more swiftly, when it approacheth nearer his Center (as the Philosophers say) because it now beginneth to tast and feele the vertue and conueniencie of his naturall place : so also mans heart created of God, is more strongly moued , when it now beginneth to feele and tast somewhat of his Creator. *ibidem.*

As a moorish and fenny lake doth send forth many grosse vapours, which doe so darken the aire , that scarce any thing can be seene clearly in it, till the Sunne

Sunne dissolueth them : so our heart doth cast forth such mists and fogs of cloudy cogitations, that nothing can be well discerned in it, yntill they bee dissipated and disseuered by the heate of deuotion. *ibidem.*

As the heart is the beginning of all our workes : so according to the qualitie and affection of our heart, such also is the qualitie and affection of our works proceeding from it: which thing also wee see in water flowing from a fountaine : if the fountaine be muddy and troubled : but if the fountaine bee cleare and bright, the water will bee so too. *ibidem.*

Euen as a yong set or slip cannot be grafted into a tree, vnlesse first that branch bee cut off, into whose place it is to bee inserted : so the diuine will cannot be grafted into our heart, vnlesse first our owne will be topped away; for these two willes are contrary the one to the other. *ibidem.*

Euen as water of his owne naturall motion doth alwayes slide and drop downwards, and if any one desireth to hinder that passage, hee profiteth nothing

thing, for it will seeke for some corner or chink, which it may break through: so also our heart is alwayes ready bent to all kind of pleasure, so that if silence be imposed vpon it, and any one thing bee denied vnto it, forthwith it swell-eth and rageth, now winding this way, now that way, seeking for a vent, and neuer resteth till it hath sa- tisfied the lust. *ibidem.*

As working vessels are preserved from breaking by vent: so wofull hearts are deliuered from bursting by words.

The stone *Tirrhennus*, so long as it is whole swimmeth, but being once broken sinketh: so the heart of man being once broken, it soone sinketh, and being diuersly distracted, it is easily overwhelmed.

Almightie God concerning the East gate of the Temple saith thus; This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it: so although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at o- ther gates, yet must keepe the East gate,
the

the most illuminate and highest power and part of it, continually shut against all men, yea against all the world, and open onely to one thing, that is, to God, who hath already entered into it, and enlightened it with his Spirit.

As at the window of *Noahs* Arke, there entred in no mist, no water, nothing else but one thing onely, which is light: so at this East gate, no mist of humane errours, no water of worldly cares may enter in, but onely the light Heauen, and a sanctified desire to bee fast knit, and perfectly vnited, by faith and due to God.

As the Alter of perfume was placed close to the Golden Censer, very neare the Mercy seate: so a Christian heart, which is a spirituall Alter of perfume, and a sweete saour to God, must alwayes approach nearer and nearer vnto the Throne of Grace, and continually higher and higher aduance it selfe to him that is the highest and holiest of all.

As in a Well, except there bee some water in it, we cannot easily see the baggage that lyeth in the bottome: so in the depth of the heart without reares wee cannot see our sins.

Confes:

CONSCIENCE.

AS Hony is not onely sweete of it selfe, but also it maketh that sweet, which before was not sweete: so a good conscience is so merrie and so pleasant, that it maketh all the troubles and tribulations of this world seeme pleasant and delightfull. *Lodo. Granar. lib. 1. Ducis peccatorum.*

As they that sit at a banquet are made merrie by the variety of meates and daintie cates, and by the presence of their friends, with whom they liue: so the righteous are made merrie by the testimonie of a good conscience, and by the sweete fauour of the diuine presence. *ibidem.*

As the tast of delicious meate cannot sufficiently bee expressed nor discribed with words to him, who heretofore hath not tasted of it: so neither the ioy and comfort of a good conscience to him that neuer felt it. *ibid.*

As the morning Sunne when it is scarcely risen, and is not yet scene, enlightened the World with the nearnesse of his brightnesse: so a good conscience

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science although it bee not fully and plainly knowne, yet it reioyceth and gladdeth the soule by her good testimony. *ibid.*

As a shadow doth alwayes follow the body : so feare and desperation in all places and at all times doe waite vpon an ill conscience.

As persecution procureth a death to the body : so a conscience despairing assureth death to the soule.

As the herbe *Nepenthes*, so much commended of *Homer*, being put into Wine, driueth away all sadnesse at a banker : so a good conscience being placed in vs doth abolish all tediousnesse of life.

As true loue towards a women doth not desire a witnesse, but hath a enough, if it enioy her alone : so is a wise man contented only by the the testimonie of a good conscience. *Plur.*

As a beaultfull face is gratefull and acceptable in the sight of man : so is a cleare conscience beaultfull in the eyes of God. *Chrysostomus hom. 6. operis imperfecti.*

If thou castest little a sparke into a
G great

great deepe, it is soone quenched: so a good conscience doth easily mittigate all grieffe. *idem hom. 25. de via recta.*

As there is no raine without clouds: so there is no pleasing of God without a good conscience. *Marcus Eremita, de his qui putant ex operibus iustificari.*

As a brazen wall is a good defence vnto a Citie: so a good conscience vnto a man. *Lodonicus Vines introductione sapientiam capite ultimo.*

As gowtie diseases are full of feare: so are ill consciences, full of suspicion. *Plut. in Apophth. 231.*

As the shadow followeth the body: so an euill conscience doth follow a sinner. *Basilus, apud Antonium in Melissa, part. 1. sermon. 16.*

Doctors and Doctrine.

EVEN as a plaister is of no vse, if it be not applied to the wound, and to the diseased place: neither are precepts nor Doctrine auailable, if by education they be not appiled to the life. *Lodonicus Granat. lib. 1. Ducis peccatorum.*

If thou wilt put any good thing into Bottles and Bladders, thou must first put the wind and the aire out of them: so thou must put pride and disdain out of his mind whom thou wouldest teach.

Plutarchus.

As the seed of a fallow tree cast away before it bee ripe, doth not onely bring forth nothing, but is a medicine to procure sterilitie in women, that they may not conceiue: so the speeches of them that teach, before they be wise, do not only shew themselves to be fooles, but doe infect their auditors, and make them indocible. *Plin. lib. 16. cap. 27.*

As a consort consists of diuerse voices: so erudition is a mixture of diuerse disciplines. *Seneca.*

The meate that swimmeth in the stomacke, is no meate but a buhen; but the same being digested, doth passe into blood and strength: so those things, which thou readest, if they remaine vnconcocted in thy memorie, they doe thee small good; but if they be digested into thy disposition, then they make thee better learned. *Seneca.*

The earth which bringeth forth sale,

bringeth forth none other thing : so wittes fruitfull in learning, are not of such validitie in other matters. *Plin. lib. 31. cap. 7.*

Wine powred into vessels made of Yew, becomes deadly : so erudition otherwise wholesome, if it fall into a pestilent nature, becommeth dangerous by his manners.

As a Lawrell alwayes continueth Greene : so the fame of learning doth doth neuer waxe old nor whether. *Plin. lib. 15. cap. 30.*

As they that are of a ranke smell, doe savour more rammish, when they are annoited : so the rumour of naughtinesse is more filthy, when the celebrity of learning maketh it more conspicuous, and more common in the mouthes of men.

As a precious stone is a little thing, and yet is preferred before great stones : so learning and doctrine is but little in shew and ostentation, but great in value and price.

Artes and disciplines.

AS they that often frequent theaters and play houses, with their pleasure doe also reape some profit : so Artes and Disciplines besides their pleasure and dignitie , doe bring also profit and commoditie. *Plut.*

A tree of her own nature doth bring forth but one only fruit, but by grafting it becomes loaden with fruits of diuerſe kinds : so hee that followeth his owne nature , is alwayes the same ; but hee that is guided by Art , is like himselfe. *Plin. lib. 17. cap. 14.*

The Turbot, the Skate, the Ray, and the Puffen being most slow fishes , yet haue often found in their bellies the Mullet, being the swiftest of all fishes , which they take by cunning and policie : so many by Art and skill doe farre excell those that bee mightier in riches and strength. *Plin. lib. 9. cap. 42.*

Plutarch testifieth that hee saw in Africa dogges carrying stones into the water , till the water was risen so high that they might lappe of it, the like hee reporteth of a dogge casting little stones

into a pot of pottage, till they rose so high that hee might eate them: so that which is wanting vnto vs in strenght, is to be supplied by Art.

As great waights which can be lifted vp by no mens strength, are easily drawn aloft by engines & deuices: so that which thou canst not doe by force, thou maist easily archieue by Art and reason.

As in houses there are portals before the entrie; and as Cities haue suburbs by which they are gon into: so before vertue the liberall Arts are placed, for it is gon vnto by this way. *Philo de congressu quaerenda eruditionis gratia.*

As the Gate is the entrance into an house: so learnings encyclopedarie is the entrie vnto Vertue. *Idem. lib. de profugis.*

As the sight doth receiue light from the ayre: so the mind doth receiue light from liberall disciplines, that it may be made more sharpe and piercing for the mysteries of Philosophie. *Aristoteles Laertium, lib. 5. cap. 1.*

As those first letters, by which children learne their elements, doe not teach the liberall Arts, but are as an

in-

induction vnto them : so the liberall Arts doe not bring the minde vnto vertue, but prepare it, and make it fit for vertue. *Seneca. Epist. 89.*

As the diggers of Wels many times doe not find the water they seeke for : so they that seeke for perfection and felicitie in Arts, doe misse of their end: *Philo lib. de Plantatione Noe.*

EDUCATION.

AS many vnprofitable weeds grow in a field which are naught themselves, but yet are the signes of a fertile and plentiful ground, if any man would till it : so many unruly affections of the minde being bad of themselves, doe argue no badde wit, if education did rightly apply them. *Plut.*

There is not almost any tree, but it waxeth wild and crooked, if it want culture: so there is no wit so happy, but it degenerateth without orderly education. *Idem.*

They that bring vp horses well, doe teach them to obey the bridle : so hee

that will instruct Children, must first make them attentive, *idem.*

There is no horse that well brooketh his Rider, but he that is tamed by Arte and cunning : so there is no wit, but it is barbarous and wild, except it be tamed by education, and trained to moderation by precepts, *idem.*

There is no beast so wild, which is not tamed by skill : so there is no wit so rude and clownish, which by education groweth not milde. *idem.*

As a husbandman vnderprops yong trees, that they may encrease and grow straight: so he that educateth yong wits, addeth precepts, and wholesome admonitions, least they wander awry. *idem.*

As Corke is in vaine tied to Nets, that they may swimme, if the Leade be so proportioned that it drawes them vnder water : so wee are instructed in vaine in the precepts of well liuing, if our wickednesse will not suffer vs to arise out of foolishnesse. *idem.*

As a field vntilled, doth not only remaine vnfruitfull, but also doth bring forth many weeds : so youth capable of reason, except it be exercised in honest precepts,

precepts, doth not onely not become good but runneth into many vices *idem*

A Beare doth bring forth shapelesse whelps, & doth forme them by licking: so it is meete that a yong wit be polished by long industry. *Plin.li.8.ca.26*

The yong Cuckow being a bastard deuoureth the legitimate birds, and the dam too: so many brought vp with great cockering, as Cockneys be, overthrow their educators. *Plin.li.10.ca.9:*

A tree vnfruitful of it selfe, by grafting becommeth fruitfull: so a slender wit by good education may be brought to very good passe. *Plin.lib.17.cap.14.*

A tree of the owne nature, doth beare but one fruit; but by grafting bringeth forth many kinds: so they that haue nothing but their own nature to direct them, doe alwayes pipe one tune, but they that by education grow artistes; haue many harmonious Diapasons:

As there be certaine fountaines, that by drinking of them doe change the skinne and haire of man and beast into white and blacke: so in the countenance and forehead of a man doth shine, with what precepts hee hath

been endued, & from what authours he hath drawne the conditions of his life.

As potters clay and mortar, while they are moist and soft, are easily fashioned to any likenesse: so young rude minds are fit for any discipline. *Plin. lib. 36. cap. 24.*

As the herbe *Fenegreake*, the worse it is vsed, the better it prospereth: so some children the lesse they are cockered, the better they are. *Plin. lib. 16. cap. 16.*

Mortar is presently to bee vsed, because it quickly hardeneth and drieth: so young yeares is forthwith to bee framed to learning and good manners, before it grow hard and will nor admit the hand of the fashioner. *Plin. lib. 36. cap. 24.*

The Adamant is mollified by one thing, otherwise it yeeldeth not to the Smithes hammer: so there is no wit nor disposition so rusticall and sauage, but by one thing it may be ordered and tamed. *Plinius lib. 37. cap. 4.*

An Ape doth almost kill her young ones by embracing them: so many Parents doe corrupt their Children by
immo.

immoderate loue and affection in the ir
bringing vp. *Plin. lib. 9. cap. 54.*

In the tillage of ground, first it is
meete that the ground be good, next
that the tiller bee skilfull, and then
that the seed be good: so in the tillage
and culture of the minde, the nature and
disposition of the Child doth resemble
the Earth, the Scoole-master the tiller,
and the wholesome instructions the
seed. *Plutarchus de liberis educandis.*

As cart wheeles bended by force,
can neuer againe bee brought to their
former rectitude: so some wits depraued
by education, can neuer againe bee
corrected. *Idem in Moraliis.*

As ground the better it is, the more it
is spoyled, if it bee not tilled: so wits
the riper they are, the worse they be-
come, if they be not instructed. *ibidem.*

As all grounds are not fruitfull, that
are tilled: so all wits do not bring forth
fruit, that are well educated. *Cicero libro
2. Tusc. quest.*

As an husbandman delighteth to see
fruite of that tree hee planted; and a
Shepherd to see encrease of those sheep
hee keepeth: so doth a Schoole-master
and

and a Tutor reioyce, to see those wits
thriue and prosper, which they haue
vertuously and industriously taught
and tutered. *Seneca lib. 2. epist. 34.*

As branches of trees growne crooked
of a long time, cannot bee brought to
straightnesse, although they be often
bended with the hand: so they that are
scarce honestly borne, and scarce in-
geniously brought vp doe alwayes
looke to the ground; that is, they loue
base and vile things, neither euer are
lifted vp vnto vertuous or valorous en-
deuours. *Politianus in Lamia.*

As in a fat ground, which no tiller
hath touched, grow thornes & bushes:
so often in a generous minde, vnlesse
ingenious education helpe, vices spring
vp with vertues. *Idem de ira.*

As husbandmen weed their fields of
hurtfull plants: so parents and teachers
should weede vices out of the minds of
their children and Schollers. *ibidem.*

An vntamed horse becommeth
dangerous: so an vntaught sonne be-
commeth mischieuous.

As a field long neglected groweth
wild, and bringeth forth briars and
thornes:

thornes : so youth neglected bringeth
forth vices and vanities. *Chrysost. hom.*
5. in Math.

As we do not set a mad or a drunken
keeper ouer our horses and Asses : so
wee should not set an asse-headed-
choole-master, or a vicious Tutor
ouer Children. *Idem hom. 60.*

As a vessell doth keepe the tast of the
first liquor, that it was seasoned with :
so doe Children tast of their first educa-
tion. *Horati.*

The Greeke history reporteth that
Alexander, that most potent King,
and conquerour of the world, could
not leaue those vices, which he had in
his tender yeares learned of his Master
Leonida : so whatsoeuer wee are in-
fected withall in youth, wee cannot
relinquish in age. *Hieronimus epist. ad*
Letam, de institutione filiae.

As water doth follow thy finger ;
guiding it whether thou pleasest : so
tender age is flexible to any thing, and
is easily drawne whether soeuer thou
leadest it. *Idem epist. ad Gaudentium de*
vacante educat.

Parents

P A R E N T S:

A Sa Scorpion is not then only supposed to haue a sting, when hee smiteth, but is alwayes to be taken heed of: so they that are propagated of wicked parents, although they doe not presently runne into mischief, yet they haue poison. *Plut.*

As fishes bred and nourished in the Sea, haue no tast of the saltnesse of the Sea: so some being bred and brought vp among Barbarians, are farre off from all Barbarousnesse.

✕ As the yonger Storkes doe sustaine and releue their aged and decrepit dammes: so should Children provide for, and succour their aged and decayed parents. *Philo. lib. de Decalogo.*

✕ As the Eagle, (being the vnnaturalist bird to her young ones, that flies in the aire,) casteth one of her two young ones out of the nest, and nourisheth the other: so many vnnatural parents, especially the female sexe, maketh especially much of some one Child, and neglecteth all the rest; the eldest hath all the lands, and the other be-

come

come beggers, *Basilus Homil. 8. Hexameron.*

Birds that haue griping tallents doe beare there young ones, when they are fledged, and cast them out of their nestes: so many churlish and filthy minded parents, then especially shew their scuruines and vnnaturall dealing to their Children, when they grow to pregnancy and maturity. *Isidorus Clarus orat. 57. tom. 1.*

The Crow is commended for the love to her young birds, because shee waiteth vpon them when they begin first to flie, and seeketh food for them: so those parents are to be praised, who continue their kindnesse to their Children, not onely in childhood, but also in further yeares. *ibid.*

As the Emperour *Othaniannus* taught his Sonne, feates of warre, and his Daughters the Art of cloathing, that they might get their liuing, if any aduersitie happened: so should parentes doe now adaies, and then so many gentle-mens Children should not come to the gallowes: *Policrates libro. 6.*

Cap. 4.

Ely.

✓ Ely the Priest brought the curse of God vpon himselfe, and vpon his children, because he did not correct them: so doe many parents now adaies.

✗ *Aulus* punished his Son with death because hee held friendship with *Ca. tiline* his enemy: so should Christian parents punish their Children for keeping ill company, although not so seuerly. *Augustine. lib. 5. de ciui. Dei. Cap. 15.*

CHILDREN

AS Iron and Steele doe excell other things in hardnesse, but are exceeded of the Adamant: so the loue towards Children is a mighty and a powerfull thing, but the loue towards God doth excell it.

As the sap aud moisture doth ascend from the roote to the plant, but the plant doth not returne it againe to the roote but to fruit and seed: so the loue of parents doth ascend from them to their Children, but it doth not returne againe from the Children to the Parents. *Chrysost. hom. 1. ex varijs in Matham*

Matheum locis & homil. 32. operis imperfecti.

As Children resemble their ancestors in the shape of body, and disposition of mind, in habit, gesture, aduice, and action: so it is probable, that in the seed of Princes there is a certaine habilitie engendred becomming a Prince.
Philo, de legatione ad Caisum.

As it is the rule of nature, that euery man should be borne hauing two eyes and fife fingers, yet somtimes that the workes of God might be manifested, some haue sixe fingers: so man seldome erreth beyond the Law of nature, that the Child is borne vnlike his parents.

Chrysostom. Homil. 45. in Math:

As a Scorpion is not only to be thought then to haue a sting, when he smiteth, but is alwaies to be taken heed of: so those Children that descend from wicked parents although they doe not offend yet they haue poyson.
Plutarchus in Moral.

As the soft waxe receiueth whatsoever print is in the seale, and sheweth no other impression: so the tender babe being sealed with his Fathers gifts,

guifts, representeth his image most lively.

Wheate throwne into a strange ground, turneth to a contrary graine; the vine translated into another soile changeth his kind; a flipe pulled from stalke withereth: so a young Child as it were slipped from the paps of his Mother, and put out to nursing, either changeth his nature; or altereth his disposition.

A new vessell, will long time sauiour of that liquour, that is first powred into it: so the Infant will euer smell of the nurses manners hauing tasted of her milke.

As the moisture and sap of the earth doth change the nature of the Tree or plant that it nourisheth: so the wit and discretion of a Child is altered and changed by the milke of the Nurse.

As the parts of a Child, as soone as it is borne, are framed and fashioned of the Midwife, that in all points it may bee straight and comely: so the manners of the Child at the first are to bee looked vnto, that nothing discommend the mind, that no crooked behauour

most hauiour or vndecent demeanor be found in the man.

As the Steele is imprinted in the soft waxe : so learning is ingrauen in the mind of a young impe.

COCKERING.

APes almost strangle their whelps with embracing : so many Parents by too much cockering their Children doe vtterly spoile them. *Plin. lib. 3. cap. 54.*

The young Cuckow, although a bastard, yet it deuoureth the legitimate young ones, with their dam : so some Children brought vp with too much cockering and loue, doe subuert their Parents: *Plinius libro 10. cap. 9.*

The herbe *Fenegreeke*, the worse it is handled, the better it prospereth : so some Children the hardlier they are dealt with, the better men they proue, and some againe the more they are made of, the worser they are.

As vnbridled Colts doe cast their riders: so cockered Cockneys do subuert their Fathers houses, and consume their patrimonies.

Toush

YOUTH.

EVEN as out of a Vessell, first that commeth forth, which is the purest, but that which is troubled and muddie sinketh to the bottome : so in the age of life, that which is the best, is the first, *Seneca Epist. 109.*

As it is an argument that that new wine, will not last long good, which at the first is too fine and cleere : so it is a signe of future debility, if the ioynts of the body bee too soone knit, and the limmes at the first appeare beautifull, *Lodoni. Granat. in lib. de Denotione.*

As that wine which pleaseth in the tunnell, will not well carry age, but that which is hard and smart at the first, afterwards contenteth very well: so youth soone ripe soone rotten, but that which is harder and of lesse pregnancy at the beginning, afterwards commeth to maturity and fruitfull ripeness. *Seneca.*

As in a soft and gentle mold, any print or forme we like, may easily be effected : euen so in the first estate of Greene and delicate youth.

As

As a field vntilled, doth not only remaine vnfruitfull, but also doth bring forth many weeds: so youth capable of reason, except it be exercised in honest precepts, doth not onely become good, but runneth into many vices. *Plut.*

As Countries and Cities leaue them that saile in the Sea: so Childhood first slippeth away, then youth, and then old age. *Seneca epist. 109.*

As no man perceiueth the comming of Storkes, but that they are come; neither knoweth any man of their departure, but when they are gone; because they doe both priuily in the night: so no man vnderstandeth that youth departeth, but that it is departed, nor perceiueth that old age is comming, but when it is come. *Plin. libro 10. cap. 23.*

As the parting of waies doth but a little differ at the first, but the further that their parting extendes, the distance is more and more increased, so that their differences are very spaciouly opposed: so in the youth a little progresse of yeares doth make a great difference. *Synefius de prouidentia, lib. 1.*

Ezechias mourned and was disquieted,

ted, because he was to dye being young. For as vnripe apples are pulled from the tree by force, but being ripe and come to age, they fall of their owne accord: so young men are hardly perswaded to leaue this life, and dye as it were vnwillingly, but old men depart more quietly and peaceable. *Hæstor Pincus in cap. 38. Esaya.*

As the finest buds are soonest nipt with frosts; and the sweetest flowers forest eaten with Cankers: so the ripest and youngest wits are soonest overgrowne with follies.

As the olde Fox is more subtile then the young Cub; the Bucke more skilful to choole his food then the young fawnes: so men of age feare, and foresee that which youth leapech at with repentance.

As the minerals of *Atna* stooue fire; and as the leaues in *Parthia* burne with the Sunne: so young yeares are incident to the heate of loue, and affection will burst into amorous and youthfull parties.

As the nettle will haue his sting: so youth will haue his swing.

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As the Iuniper is sowre when it is a twig, and sweete when it is a Tree: so youth in time leaues his wanton waies, and directeth his dayes after a more moderate course.

As a seale is easily imprinted in soft wax, but if it grow hard, it is don more difficultly: so the wits of youth and children easily receiue any discipline, but if they be hardned by age, the impression is the harder. *Plutarke.*

As they that haue beene kept in bonds, doe wander more licentiously, then they that neuer came in fetters: so doth youth, when it is freed and loosed from the gouernment of a Master. *Plut. in Moralibus.*

As mortar and clay, while they are moist, doe follow the hand of the fashioner for any forme: so tender and young minds are fit to receiue any erudition and discipline. *Erasmus in similibus.*

A young vine doth yeeld greater abundance of wine, but that which is elder doth yeeld better wine: so young men speake moe things, but old men speake more profitable things, and more to the purpose. *ibid.*

Peaches

Peaches are dearely sold, because they doe not last about three dayes: so youth is to be highly prized, because it soone fadeth *ibidem*.

There is a countrey in *India* called *Pandorum*, the people whereof in their youth haue white heads, but in their old age blacke: so some are very sober and modest, when they are young, but growing further in yeares, doe wax childish, and wholly bequeath themselves to vanity and villany, according to that verse:

Angelicus inuenis senibus satamizatus in annis.

As the Estrich digesteth hard Iron to preferue his health; as the Souldiour lyeth in his harnessse to atchieue conquest; and as the sicke patient swalloweth bitter Pilles to bee eased of his greefe: so youth should indure sharp stormes to find reliefe.

As in the faire Summer wee repair all things necessary for the cold Winter: so good manners in youth, and lawfull exercises, be as it were victuals and nourishments for age.

As the Cipres tree, the more it is watered

because the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbridled youth, the more it is by graue aduise counsailed, or due correction controuled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as the tree doth all remedies that should make it fertile. *Iohn Lilly.*

As a horse is not to carry his owne bridle: so youth is not to rule himselfe in his owne conceits.

VERTUE.

AS in a Meddow full of odoriferous flowers, it is a difficult thing to gather the fairest and sweetest: so it is a hard thing to find out which of the vertues is most excellent, that the peace and victory may bee giuen ynto *Greg. Nazianz. orat. de paupertate laudanda.*

As the end of husbandry is the gathering of fruit, the end of building is the inhabiting of the house, the end of voyling is riches, and the end of conuoying is a crowne: so the end of vertue

H

is,

is, that thou maist be called the seruant of God, and be so in deed. *Gregorius Nyceus in Mystica Mosayca vite enarratione.*

As pleasure is found in Tauernes, in Cookes shops, in Bathes, and amongst wicked men: so vertue is found in Temples, in Vniuersities, in studies, and amongst good men. *Seneca de beata vita.*

As the goodnesse of an Horse doth not consist in Golden Bridles, in costly trapings, or in a veluet Saddle, but in the swiftnesse of his running, the strength of his legs, and the firmenesse of his pace: so the vertue of the minde doth not consist in riches, in the health of the body, in humane estimation, or in libertie, for these things may be taken away; but in a right knowledge of God, and an ypright liuing amongst men. *Chrysost. hom. quod nemo laetatur nisi a seipso.*

As it happeneth in trees, if one take away the fruit with the leaues, and cut off all the branches, the roote still remaining sound, the tree eft-sooner flourisheth with greater beautie: so the roote of vertue remaine sound

although body perishe with griefe. *Job. Idem.*

If y^e durst it spicuously whether it appeared be in seruicie. *Idem.*

As a not keep in it selfe sweeten generously hide the but doe them bet. *salomonica.*

The bitter, but fant: so forth more. *Idem bon.*

As in the touch fingered:

although riches be taken away, and the body putrifie, yet all things returne with greater plenty, as wee may see in *Iob. Idem hom. 4. ad popul. Antioch.*

If you tread a precious stone in the durt it sheweth the beauty more perspicuously: so the vertue of the Saints, wheretoever it bee throwne, it still appeareth more beautifull, whether it be in seruitude, in prison, or in prosperitie. *Idem hom. 63. in Genesin.*

As an odoriferous oyntment doth not keepe his fragrancie shut vp within it selfe, but doth send it forth, and sweeten those places neare vnto it: so generous and excellent men doe not hide their vertues within themselves, but doe both helpe others, and make them better. *Idem hom. 2. in 1. ad Thes. salonicenses.*

The barke of a tree is sowre and bitter, but the fruit is sweet and pleasant: so vertue is bitter, but it bringeth forth most sweete and delicate fruit. *Idem hom. 30. in 1. Timoth.*

As in a Lute melody is not made by the touch of one string, but all are to be fingered: so all vertues are to be obserued

and practised. *Idem sermone de vitijs & virtutibus.*

As there is no victory without concertation : so there is no vertue without an enemy. *Lactantius de opificio Dei cap. 20.*

As in vntilled fields, before we sow, we first clense them of thornes, brambles, and briers : so vices are first to be purged out of our soules, before wee sow vertues in them, whence the fruits of immortality may spring. *idem lib. acephalo.*

As chaines be linked one within another : so be vertues ; prayer depends of loue, loue of ioy, ioy of gentlenesse, gentlenesse of humility, humility of obedience, obedience of hope, hope of faith, faith of hearing, and hearing of simplicitie. And as vertues be chained together, so also be vices ; hatred depends of anger, anger of pride, pride of vaine-glory, vaine-glory of infidelity, infidelity of hardnesse of heart, hardnesse of heart of negligence, negligence of slothfulnesse, slothfulnesse of idlenesse, idlenesse of impatiency, and impatiency of pleasure. *Macarius hom. 40.*

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As it is in wealth, he that hath much would haue more: so in vertue, he that hath gained one vertue, will labour to get more, and he that hath done one vertuous deed, will goe forward to doe more. *Chrisost. orat. quarta aduersus Iudeos.*

As a Pilot guides his ship by the sterne: so a wise man gouernes his actions by vertue. *Idem hom. 26 in Genesin.*

As hee that sits vpon an high rocke, cares not for the waues of the Sea, which he seeth tossed aloft, and conuerted into froath: so he that hath seated his securitie and rest vpon vertue, is of a quiet and peaceable mind, and laugheth at the worlds turbulent estate. *Ibidem.*

As the billowes of the Sea sometimes seeme to bee caried aloft, and sometimes to be deeply depressed downewards: so they that contemne vertue, and worke wickednesse, sometimes through pride doe floate aloft, and sometimes are throwne downe to Hell gates. *ibidem.*

As fire doth burne the matter put in-

to it, making light the aire adiacent: so vertue doth burne and consume vices, filling the soule full of light. *Philo.lib. quis rerum diuinarum heres.*

As after the death of a Musitian, or a Grammarian, their Musicke and Grammar doth perish with them, but the *Idea* of these Arts doe endure with the World for euer, according to which the present age, and that to come are to be made Musitians and Grammarians: so if the wisdom, temperance, iustice, and fortitude of euery one particularly should be taken away, yet in the immortall nature of this Vniuerse, immortall wisdom and incorruptible vertue is engrauen, according to which both the vertuous men of this age, and of the future time shall be censured and approued. *Idem in lib. quod Deus sit immutabilis.*

As a seale Ring remaineth vnhurt although that which it sealed be spoiled and marred: so although all vertuous impressions and Characters bee abolished out of the minde through a wicked life, yet vertue preserueth her estate incorruptible, being not subject

to any fate: *Idem in lib. quod deterius
positioni insidietur.*

As wee must not handle Musike
rudely, nor Grammer vnlearnedly, nor
any other Art peruersly: so we must not
vse wisdom craftily, nor temperance
bestly, nor fortitude rashly, nor pietie
superstitiously, nor any other vertue
illiberally. *ibidem,*

As the rising Sunne doth gilde the
whole Heauens with his lustre: so Ver-
tue with her beames doth illustrate the
whole soule of man. *Idem in lib. de
plantatione Noe.*

They that goe on false ground doe
often fall, but they that trauell on
sound ground doe make sure footing:
so they that suffer themselues to be led
by the externall goods of their bodies,
doe often fall, but they that goe vnto
God by vertue, their voyage is firme
and certaine. *ibidem lib. de Abrahamo.*

As the first and chiefe part of a
liuing Creature is his Head, the second
his Breast, the third his Belly; and as in
the Soule the first and chiefe part is
the part rationall, the second irascible,
and the third concupiscible: so the first

and chiefeſt of all vertues is Wiſdome, which is conuerſant about the Head, and the ratiſonall part of the Soule; the ſecond is fortitude, which is conuerſant about the breaſt, and about wrath the ſecond part of the ſoule; and the third is temperance, which is occupied about the belly; and the part concupiſcible, which hath the third place in the ſoule.
Idem. lib. 1. allegoriarum legum.

As the enioying of health doth ſhew vs the inconueniences of ſickneſſe: ſo vices doe declare vnto vs what goodneſſe vertue hath in it, and darkneſſe doth tell vs, what an incomparable good light is. *Hieronymus epiſt. ad Ruſticum.*

As the miſſing of one member doth deforme the body of man: ſo the neglecting of one vertue doth ſhew the imperfection of the ſoule. *Diadochus de perfect. ſpirit. cap. 24.*

As a cloud doth not make the Sun to loſe his light: ſo neither doth diſaſter fortune dimme the beautie of Vertue. *Tyrinus Platonicus ſermone 26.*

As a Lute doth profit others by the ſound, but neither heareth nor vnderſtandeth

standeth any thing it selfe : so they that speake of vertue doe profit others , but not living thereafter , doe no good vnto themselues. *Diogenes apud Laert. lib.6.*

As spices do make clouts and ragged apparell smell sweete , but silke doth stinke being greased and infected with sweate : so any kind of life is pleasant , if vertue be ioyned vnto it, but wickednesse doth make the glorious and splendent life irksome and intollerable. *Plut in Moralibus.*

As a swift horse doth runne of his owne accord : so hee that is inflamed with the loue of vertue , needeth not a monitour. *ibidem.*

As all things are pleasing to a Louer in his loue : so in whom the loue vertue , wee delight to imitate his gesture . his gait , and looke. *ibidem.*

As they that loue truely , doth loue in their beloueds their stuttering and palenesse , or whatsoever defect : so the Louer and embracer of vertue doth not abhorre the banishment of *Aristides* , nor the pouertie of *Socrates* , nor the condemnation of *Phocion*. *ibidem.*

As of fire and earth , the world is

compounded, being necessary elements, as *Plato* saith, the earth yeelding solidity, & the fire giuing heat and forme: so great empires are not obtained, except vertue bee mingled wick fortune, and one bee an helpe vnto an other. *Ibidem.*

As that is no true loue, which wants iealousie: so hee loueth not vertue entirely that is not inflamed with the emulation of good deeds done of others. *ibidem.*

As a Candle light is obscured by the light of the Sunne: so the estimation of all corporall matters is obscured by the splendour of vertue. *Cicero lib. 2. Offic.*

As our bodily eyes are cleared and purged by certaine Medicines: so the eyes of our minde are enlightened by looking vpon vertue. *Seneca. lib. 2. Epist. 116.*

As great Obeliskes are not made without great labour, by reason of their hugenessse, but being once builded, they continue infinite ages: so it is a hard matter to attaine vertue, but being gotten, it neuer dieth. *Plin. lib. 36. Cap. 29.*

The tree *Lotos*, which the Latines call *Faba Græca*, vel *Syriaca*, hath a most bitter rinde, but most sweete fruit: so the first endeuours vnto vertue are most hard, but nothing is more sweete then the fruit. *Idem lib. 24. cap. 2. & lib. 13. cap. 17.*

Saffron thrives the better, if it bee troden on, and therefore that springs vp the best, that is set by pathwayes: so vertue exercised in extremities, doth thrive the better. *idem. lib. 21. cap. 6. & Theophr. lib. 6. cap. 6.*

The Palme tree, because it hath a plaine barke, is hard to be climed into, but it hath most sweete fruit: so vertue hath a difficult entrance, but most pleasant fruit. *Erasmus in similibus.*

Bees flee to all flowers, yet doe hurt none: so Vertue and Learning are so taken from others, that hee is neuer the worse, that doth communicate them. *Ibidem.*

As the Arts were not perfected, as soone as they were inuented: so neither is vertue absolute and perfect in vs the first day.

Seldome or neuer a vaine of Gold
and

and Siluer is found alone, but there is another not farre off: so there is no vertue solitarie, but one is ioyned to another.

As lightning doth blast all trees besides the Lawrell tree, as saith *Plinie lib. 2.* so a great calamitie doth take all things away, besides Vertue. For constant Vertue is a faire beautifull Bay-tree, alwayes greene, not to be blasted by any lightning, nor to be destroyed by any thunder claps. *Hector Pintus in cap. 17. Ezechiel.*

As hee is not rich, that can speake of much wealth, but he that possesseth it: so he is not a iust man that can reason of vertue, or knoweth the definition of it, but he that is indued with it, and exerciseth it. *idem in cap. 20.*

As in the stone *Opalum* the semblance of many precious stones is seene, as the fierinesse of the Carbuncle, the purple of the Amethyst, and the greenesse of the Emerald, and all these shining together after an incredible mixture: so all vertues are contained in the holy Scripture, and doe shine there after a wonderfull manner.

As

As there bee seauen Planets, *Luna*,
Venus, *Sol*, *Mercurius*, *Mars*, *Iupiter*,
and *Saturne* : so there are seauen prin-
cipall vertues, *Faith*, *Hope*, *Charitie*,
Prudence, *Iustice*, *Fortitude* and *Tem-
rance*, which vertues *Heluicms Thes-
tonicus* particularly compares vnto the
seauen Planets in his first booke *de celo
& elementis. cap. 84.*

As there bee seauen principals met-
tals, *Quicksiluer*, *Brasse*, *Gold*, *Siluer*
Tin, *Iron*, and *Lead* : so there be seauen
chiefe vertues, *ut supra*, which the same
Heluicms particularly compareth to
these mettals, in his second Booke *de
metallis & lapidibus. cap. 47.*

As *Garlicke* hath seauen medici-
nable qualities in it : so haue the seauen
principall vertues, which the same
Authour setteth downe in his third
Book *de vegetabilis & plantis. cap. 82.*

As there be fise outward senses, the
sight, hearing, smelling, tast, and
touching : so there bee fise inward ver-
tues, *Faith*, *Obedience*, *Hope*, *Charitie*,
and *Humilitie*, which the same writer
compareth together, in his sixt booke,
de homine & eius membris. cap. 77.

As

As the bones are the strength of the body : so vertues are the strength of the Soule. *F. Ioannes a S. Geminiano lib. 6. de homine & membris eius. cap. 77.*

As the bones are bound together by certaine ligaments : so all vertues are so combined and linked together, that one cannot bee had without another. *ibid.*

As the bones are nourished by the inward marrow: so vertues are nourished by diuine grace.

As the best Wine is in the middest of the Barrell : so vertue doth consist in a meane. *Idem lib. 9. de artificibus & rebus artificialibus. cap. 82.*

It is to no purpose to light a lampe to burne, if oyle be not powred in : so it is to no purpose to teach that vertue is to be embraced, if the way and manner bee not deliuered how to attaine vnto it. *Plutarch.*

Euē as a ditcher that by chaunce findeth a precious stone, doth little esteeme it, because hee knoweth not the price of it: so ignoraunt infidels, and prophane worldly men, make little reckoning of vertue and vertuous men, because they neither know the dignity of

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of vertue, nor the estimation of her followers. *Lodonicus Granat. lib. 1. Ducis peccatorum.*

The Images called *Sileni*, were vnpolished without, but curiously and with great Art wrought within: so vertue outwardly seemeth rough, when inwardly it is full of beautie. *ibidem.*

As blood releiueth a distressed heart: so vertue comforteth an afflicted soule. *ibidem.*

Euen as God is a goodnesse so vniuersall, that in him alone are found all the perfections of all good: so after a certaine manner the same are found in Vertue. *ibidem.*

Euen as of the conueniencie and proportion of the members and lineaments, and of the humours of the naturall body, a certaine beautie ariseth, which is acceptable to the eyes of men: so of the order and vertuous frame of the life, laudably led and formed, so great a beautie proceedeth, that not onely it is most acceptable to the eye of God and Angels, but it is also beloued of peruerse and froward men. *ibidem.*

If a noble and beautifull Woman,
worthy

worthy of a Kings bed, should be married to a foule Collier, it would moue all men to compassion, that beheld her: so much more effectually shall he be moued, that seeth vertues, worthy of God, and diuine reward, to be made vassals to compasse the drosse and dung of this world. *ibidem.*

He that selleth precious Pearles, and rich Gemmes, ought very well to know them, that he be not deceiued in the price; and the ouerseer and gouernour of a Princes house ought to know the deserts of euery one in the house, that he may dispose of euery one according to his dignitie, for otherwise hee shall comit many errours, and offer great inequality: so a man that dealeth with the worth and value of vertues, is to know the price and dignitie of them, that comparing them betweene themselves, he may see which is to bee preferred before others, and render and tender to euery one her due honour: *ibidem.*

Euen as wee make greater account of an heape of Gold, then of Siluer; and doe more esteeme an eye, then a finger.

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finger: so also it is meete and requisite
that with greater endeaour and dili-
gence we should apply our selues to the
worthier vertues, and with the lesser to
the lesse worthy, lest we disturbe the
spirituall businesse. *Ibidem lib. 2. Ducis
peccatorum.*

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As in all things as well artificiall as
naturall, there are found some true,
and some seeming appearing so, but
are not so in deed; and as there is both
true Gold, and that which is false, law-
full money, and counterfeite coyne, true
Gemmes and false Gemmes: so also
among Vertues, some are true, and some
that appeare to be so, but are not so in
truth. *ibidem.*

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As the foule Toade hath a faire stone
in his Head; the fine Gold is found
in the filthy earth; the sweete Kernell
lyeth in the hard shell: so Vertue is
many times harboured in the heart of
him, that most men esteemed mishapen.

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iluer;
then a
finger

As the precious stone *Sandastrea*
hath nothing in outward appearance,
but that which seemeth blacke, but be-
ing broken, powreth forth beames like
the Sunne: so Vertue sheweth but bare

to the outward eye, but being pierced with inward desire, shineth like Christall,

FAITH:

AS a Child that learneth his first elements, ought to beleue that his Master teacheth him, and not to aske the reason why this Letter is called A, and that B: so in the misteries of Faith, we must not aske the reason how this may be, and that may be, but we must giue credit to the Scriptures. *Lodouicus Granat. in lib. de deuotione.* -

As he that hauing neuer seene glasse before, seeing a curious and an excellent vessell made of it, and set before his eyes, can not be induced to beleue that it was made of a certaine kind of straw, and sand, and that onely by the breath of man: so is it in matters of Faith being considered of by the light of reason. *Ibidem.*

As we cannot imitate nor well vnderstand the Arte of Bees in making their Hony Combes, and tempering their Honie; nor the Arte of Spiders in

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of Silke wormes in spinning their Silke:
so much lesse can we imitate the diuine
workes, or comprehend in our reason-
able vnderstanding the misteries of
Faith *ibidem*.

If thou hast life, thou hast heate: so
if thou hast a liuely Faith, thou hast
good workes *Nazianzene*.

As fire cannot be without heate, nor
the Sunne without light: so a iustifying
Faith cannot bee without iustifying
workes.

As a riuer commeth from a fountaine:
so faith commeth from the Lord.

As water maketh the earth fruitfull:
so faith enricheth the soule with good
workes.

As the Carbuncle shineth in the
night, and in darknesse casteth light vn-
to the eyes: so faith shineth in the dark-
nesse of herisie, and in the night of per-
secution, neither can it be ouercome or
extinguished of either.

As there are twelue kinds of a Car-
buncles: so there are twelue Articles of
our Faith. *Isidorus*.

As a garment touched with the stone
Amiathon,

Amiathon, doth resist fire, and if you hang it ouer the fire, it will not burne, but become brighter : so the soule being endued with Faith, doth resist the heate of persecution, and by it becomes more glorious, *Isidorus*.

As Quick-siluer is the Element or matter of all mettals, according to the Phylosopher: so Faith is the foundation of all vertues.

As the Almond tree flourisheth before any other tree : so Faith ought to flourish before any other vertue.

As wee cannot liue without the elements: so we cannot attaine knowledge without Faith. *Clemens Alexander lib. 2. Stromat.*

As nothing is delectable vnto men without light : so nothing is acceptable vnto God without Faith. *Origenes lib. in Iob.*

As a light is not lightned of Oyle, but is nourished by Oyle: so Faith doth not grow of works, but is nourished by workes. *Chrysostomus hom. 18. operis imperfecti.*

Hope

H O P E.

Euen as an Anchor fastened into the
 Earth, keepeth the Ship safe, which
 stayeth in the midst of the waues, and
 maketh it that it feareth not the bil-
 lowes of the raging Sea: so liuely Hope
 being firmly fixed vpon the heauenly
 promises, preserueth the minde of the
 righteous vnremoued in the midst of
 the waues of this world, and maketh it
 that it contemneth and despiseth all
 the storme and tempest of the winds.

Lod. Granat. lib. 1. Ducis peccat.

Euen as a Sonne in all his troubles
 and necessities, which happen vnto
 him, trusteth and affianceth his repose
 in his Father (especially if he be rich
 and powerfull) that his helpe and fa-
 therly prouidence will not at any time
 faile him: so should man haue this heart
 of a Sonne to God his Father, who both
 can and will helpe his children better
 then all the Fathers in the World. *Idem*

lib. 2. Ducis peccatorum.

As a Ship by the anchor is kept
 from the violence of the tempests: so
 the Soule by Hope is kept from the
 rage

rage of temptations. *F. Ioannes a S. Geminiano lib. 9. de Antificib. & reb. Artif. cap. 70.*

As a staffe doth support a man: so doth Hope *ibidem.*

As the husbandman soweth his land in Hope of fruit: so men performe the duties of Christianity in Hope of heauen. *Macar. hom. 14.*

As a Mearchant taketh paines to furrow the vast Ocean in hope of earthly gaines: so a Christian strugleth through the waues and billowes of this life in hope of heauenly reward. *Basil. in Psal. 1.*

As the hope of a Crowne and victory maketh the discommodities of war tollerable: so the hope of heauen maketh the griefes and turmoyles of this life portable. *Chrysost. lib. 3. de providentia Dei.*

As an helmit defendeth the Head: so hope defendeth the soule. *idem homilia nona in priorem ad Thessalonicenses.*

As Pillers support and vphold earthly buildings: so hope supporteth and vpholdeth spirituall buildings. *Laurentius Instinianus in ligno vita, c. 2. de spe.*

As

As it did not hurt *Rahab* to dwell with the people of *Iericho*, but her faith kept her safe : so sin doth not hurt them that in Faith and Hope doe expect their redeemer. *Macarius hom. 31.*

As without sustenance the body would sinke : so without hope the heart would burst.

As *Abraham* begat *Isaac* : so Faith begets Hope.

CHARITIE.

As the Physitian hateth the disease, yet loueth the person of the diseased : so wee must loue that in our neighbour, which is good, and made of God, and abhor that, which man and the Deuill haue made euil. *Lod. Granat. lib. 1. Ducis Peccat.*

As the members of the same body, albeit hauing diuerse duties and functions, and differing also in forme, doe tenderly and mutually loue one another, because they liue by one, and the selfe same reasonable soule : so much more ought faithfull Christians to loue one another, who are made aliue by
that

that diuine Spirit, who by how much he is more noble, by so much also hee is more powerfull to knit and vnite those together, in whom he dwelleth. *ibid.*

In the Temple there was not any thing, which either was not Gold, or that was not couered with pure Gold: so it is not lawfull that any thing should be in the liuely temple of our soule, which is not either charity, or ouergilded and deaurated with charity. *Idem. lib. 2. Ducis Peccatorum.*

Euen as all the life of the body proceedeth from the soule: so all the dignity and worth of externall vertues proceed from the internall, but especially from charity. *Ibidem.*

As Gold excelleth all other mettals: so Charity excelleth all other vertues, whether theologicall or morall. *Geminianus lib. 2. de Metallis & lapid. Cap. 40.*

As in a materiall building one stone is knit vnto another by lime and morter: so in the spirituall building one Christian is ioyned to another by charity. *Chrysostom. hom. 7. operis imperfecti.* —

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As death is the end of sinne: so is
Charity, because hee that loueth
God ceaseth to sinne. *Ambrosius lib.*
de Isaac & anima.

As Harts in swimming ouer a riuer;
by holding vp one anothers head, doe
helpe one another: so wee sailing ouer
the Sea of this world by charity should
helpe one another. *August. lib. 83.*
quest. 8.

As Ginger is medicinable against the
cold caules of the breast and lungs: so
charity is a medicine against the cold
icenesse of niggardice and auarice.
Geminianus lib. 3. de vegetabilib. &
plant. cap. 5.

As a roote is ingendred of moisture
and celestially heat: so charity groweth
from the moisture of deuotion, and su-
pernatural heate of the holy spirit. *Idem.*
lib. 3. de veget. & plant. cap. 9.

As the Cipers tree is very fragrant in
saour: so the odour of Charity is so
sweete vnto God, that without it no-
thing smelleth well. *Ibidem.*

As the same hand is diuided in diuers
fingers: so the charity of many doth
make them one, & yet they are leuered.
Plut.

As fire in all shops is an instrument for all artisans and workemen: so nothing is well done without charity.

As the Sunne is of an vniting vertue, for it vniteth the planets in their effects: so charity doth spiritually vnite, and therefore it is called the bond of perfection, because it perfectly vniteth the soule to God, and bindeth the hearts of the faithfull together. *F. Ioannes a S. Geminiano libro. 1. de calo & elementis cap. 13.*

As the Sun is of a reuiuing nature: so is charity, and doth translate from death to life. *ibidem.*

As the Sun is of an attractive power, to draw vapours vpwards: so is charity for it healeth the heart, and draweth vp the affections to God. *ibidem.*

As the Sunne and the fire are neuer without heat: so charity is neuer without works and well doing. *ibidem.*

As the Sunne and the fire are communicative of themselves: so also is charity. *ibidem.*

As fire most active among the elements: so is charity most active among the vertues. *ibidem.*

As

As a light is not diminished by participation : so charity is not lessened, by being deuoted to many, but rather augmented. *ibidem.*

As heate is the chiefe agent in generation : so is charity in producing the workes of vertue. *ibidem.*

As heate mollifieth hard mettals : so charity softeneth hard hearts. *ibidem.*

As vessels are made of clay : so by charity the heart of man is made a diuine vessel. *ibidem.*

As clay mingled with vineger doth stay the bleeding at the nose : so charity tempered with the vineger of compunction, doth restraine the fluxe of sinne. *ibidem.*

As the Sardinian stone expelleth feare, procureth mirth, maketh bold, and sharpeneth the vnderstanding, as saith *Dioscorides* : so Charity bringeth ioy, ioy expelleth feare, and by consequent it maketh bold and valiant, and whetteth the vnderstanding to contemplation of heauenly matters. *Iacobi lib. 2. de Metallis & Lapid. cap. 5.*

Prudence.

AS in a living creature the first and chiefest part is the head, the second the breast, and the third the priuy members; and as in the soule the first and chiefest part is rationally, the second irascible, and the third concupiscible: so prudence is the first, and chiefest vertue, which is conuersant about the head, and the rationally part of the soule; the second is fortitude, which doth establish the heart, and is busied about anger; and the third is temperance, which is occupied about the priuy partes, and the faculty concupiscible, which hath the third place in the soule. *Philo. Ind. lib. 1. legis allegoriarū.*

A Serpent when hee is within the danger of man, of all parts of his body, keepeth his head from blowes, which hee doth either by gathering his body into a circle, or hiding it in an hole, and suffereth his other parts to be beaten: so if any persecution happeneth vnto vs, prudence teacheth vs to hide our head, which is Christ, that taking the blowes ypon vs, wee may safegard the faith

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Math.*

The prudence of the Serpent is seene
in two things, in safeguarding his head,
with yeelding his body to strokes; and
in his drinking, for when thirst op-
presses him, and he goeth to drinke, he
doth not take his poyson with him, but
leaueth it in his den: so our prudence
should be, in time of persecution and
temptation, rather to deliuer to the
sword and fire all that we haue, then to
hazard and endanger our head, that is,
to deny Christ; and secondly, when we
goe to the holy Church of God, or to
prayers, or to receiue the holy miste-
ries, that we doe not cary with vs in
our cogitations, maliciousnesse, vo-
luptuousnesse, or enmity. *Epiphanius
heresi. 37.*

As a Captaine guideth his army, a
Pilot his ship, God the world, and the
vnderstanding the soule: so prudence
tempereth and gouerneth the felicity of
this present life: *Archytas apud Sto-
beum serm. 1.*

As a shear doth warne vs to take heed

of a wound : so prudence in the consideration and memory of passed dangers doth make vs more wary and cautious. *Plut. in Moralibus.*

As the Beuers of *Pontus* doe bite off their preuy members, when they are hunted, because they know, that for them they are pursued : so it is the part of a prudent man sometimes to cast away that thing, for which hee is endangered. *Eraf. in similibus.*

Harts when they feelee themselves wounded, do run to the herbe *Distammum*, and presently the arrow falleth forth. Beares because their eyes often growe dimme, thrust their heads into the hiues of Bees, that being stung till the bloud follow, the grossenes of the humour may be purged. The Lizard being to fight with the Serpent, placeth himselfe not far from a certaine herbe, and as often as hee perceiueth himselfe wounded of the Serpent, so often hee runneth to that herbe, and presently returneth to the combat as whole as a fish. The Fox cureth himselfe with iuyce of the Pine tree: The Torteise hauing eaten the flesh of a Viper, auoideth the hurt

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wards the North, and the other to-
wards the South, when the North wind
blustereth hee shutteth his Northern
hole, and looketh to the South, and
when the South wind bloweth, hee
openeth his hole towards the North:
so man being prudent and reasonable
should see what is good for him, and
foresee things to come. *Isidorus Clarus*
orat. 56. tom. 1.

As hee should not take a Lute in his
hand, that is ignorant in Musicke: so
he should not take rule and soueraignty
vpon him, that is not endued with pru-
dence. *Plutarchus.*

As the Cyclope hauing his eye thrust
out, stretched out his hands hither and
thither without any certaine aime: so a
great King or mighty Potentate, who
wants prudence, setteth vpon all his
affaires with great hurly burly, but
with no iudgement. *Plutarchus & He-
merus lib. 9. Odyss.*

As Tinne separateth brasse and lead

from Gold and Silver : so prudence distinguisheth good from euill, and discerneth things profitable from hurtfull. *F. Ioannes a S. Geminiano libro 2. De metallis, & lapidibus. cap. 40.*

Tinne defendeth other mettals from the fire : so prudence defendeth the other vertues from perishing. *Ibidem.*

As the smelling discerneth good fauours from ill smells : so prudence discerneth good things from bad. *Idem. lib. 6. de homine, & membris eius ca. 61.*

As *Socrates* by the Oracle of *Apollo* was held the wisest man among the Heathen : so *Salomon* by the testimony of God, was the wisest man vpon the earth, so that there hath not beene the like among the Kings, which were before him, neither after him came the like. *2. Chron. cap. I.*

IUSTICE.

AS sinne is sweete in the beginning, but bitter in the end : so Iustice on the contrary, it seemeth bitter in the beginning, but is sweeter then hony in the end. *Origenes.*

As

As a iudge would not overcome any man, nor haue any aduersary, but pronouncing his sentence determinesh with the honestest side : so iustice is against no man, but giueth to euery man his owne. *Philo lib. 1. legis allegoriarum.*

As fire cannot burne without fuell, by which it is nourished : so the meate and food of the soule is iustice, by which it liueth. *Lactantius lib. 2. cap. 13.*

As he that sitteth in a strong house, when a storme ariseth, heareth the noyse of the tempest, and how the trees are tossed of it, but he himselfe feeleth not the blast : so he that sitteth encircled with iustice, when the World is disturbed, heareth the hurly burlies and tumules, but is not touched himselfe. *Chrysost. Hom. 48 oper. imperf.*

As the mind of a sinner is more and more darkened and dimmed, and is further and further remoued from the sight of truth : so hee that exerciseth iustice, hath his mind more and more enlightened, and ascendeth to the knowledge of greater wisdom. *Idem hom. 18. operis imperfecti.*

As Siluer is hard, but yet to bee melted :

melted : so although iustice is seuerē,
yet it hath compassion, and not indigna-
tion. *F. Ioannes a S. Geminiano lib. 2.
de metallis & lapidibus cap. 4.*

As *Aristides* and *Phocion* were the
iustest men amongst the Athenians;
Bias among the Prientians; *Aristopha-
nes* among the Messenians; *Timolion*
among the Corinthians; *Glaucus* a-
mong the Spartans; *Prodicus* among
the Grecians; *Chiron* among the Cen-
taures; *Maris* among the Laodicians;
Ripheus among the Troyans; and *Her-
mes*, *Bochyrus*, and *Mycerinus* among
the Egyptians: *Frabricius*, *Camillus*,
Cato, *Titus Manlius*, *Augustus*,
Alexander Severus, and *Vrsus Nolanus*
were accounted the iustest men among
the Romaines.

FORTITUDE.

AS a stone cutter ought alwayes to
haue his mallet in his hand, by
reason of the hard matter which hee
laboureth in: so he that will either be-
come good, or continue vertuous,
must alwayes haue fortitude in a readi-
nesse

nelle, as a spirituall mallet to tame and
and ouercome the difficulties, which
meete with him in the way of vertue;
Lodou. Granat. lib. de deuotione.

As Harts haue great hornes in vaine,
because they want courage: so it is not
inough to bee rich, except thou bee
valiant. *Plut.*

As they that walke stroutingly, and
Shakerleyan like, are called proud and
haughtie persons, whereas they are
termed valiant and valorous, that
aduaunce themselues in fight and com-
bat: so hee that reares and lifts vp his
minde in aduersitie, is to bee accounted
valiant and inuincible. *Idem.*

As an ill chance at dice, is by art and
cunning to be turned to the best aduan-
tage: so whatsoeuer happeneth in the life
easilasterously, fortitude and true valour
turneth it to the best part, and maketh
the best vse of it. *Idem.*

As Iron doth bruse all other metalls:
so fortitude doth ouercome all kind of
danger. *F. Ioannes à S. Geminiano lib.*
2. de metallis & lapidibus, cap. 40.

If a waight be laid vpon the branches
of the Palme tree, they doe not bend
down-

downwards after the manner of other trees, but of their owne accord doe strue and mount aloft against the waight of the burthen: so the mind of a valiant man, by how much it is pressed and held downe by aduerse fortune, by so much it becommeth more vigorous and valorous. *Plin. libro. 16. cap. 43.*

As those parts of trees are stronger, that are opposit to the North, then those that looketowards the South or west: so wee are more firme and valiant in those things, in which Fortune hath exercised our fortitude.

The Crocodile is terrible against them that flye, but doth flye from them that follow him: so many, if thou speekest vnto them, rage like Lyons, but if thou valiantly contemnest and withstandest them, they become as fearefull as Hares. *Plinius.*

As a Lyon feareth nothing, but a Cocke: so a valiant heart, and a magnanimous spirit feareth nothing, but reproach, slander, and disgrace.

As a beard is a token of heate and naturall vigour: so fortitude to resist

finne is a signe of spirituall strength.
F. Ioaannes à S. Geminiano lib. 6. de ho-
mine & membris eius, cap. 29.

As three of the nine valiant worthies
Hector, Alexander Magnus, and Iulius
Cesar were Ethnickes; and other three
Iewes, Iosua, David, and Iudas Ma-
chabeus: so the other three, *Carolus*
Magnus, Godfrey of Bullen, and Ar-
thur of Britaine, were Christians.

As *Hercules* was the strongest a-
 mong the Heathen: so was *Sampson*
 among the Iewes.

As *Milo Crotoniata* did carry at the
 games of *Olympus* a Bull a furlong, and
 when hee had done slew him with a
 blow of his fist, and cate him vp in one
 day: so *Bithon* was so strong, that as
Pausanias, testifieth in *Calius*, he caried
 a Bull on his shoulders, for which
 memorable and prodigious strength, he
 had his picture set vp at *Argos*.

TEMPERANCE.

AS Iustice commeth not by avarice
 and desire of gaine: so neither
 temperance is obtained by intempe-
 rance,

rance, nor Christian conuerſation by delicates and dainties. *Clemens Alex. lib. 2. ped. cap. 1.*

As intemperance threw *Adam* out of Paradiſe: ſo temperance is a good meane to caſt ſin out of the ſoule. *Chryſoſtom. 10. in Math.*

As horſes are curbed with bridles leaſt they ſhould proue reſty iades: ſo the body is to bee moderated with temperance, leaſt it proue an vnruely Seruant to the ſoule. *Auguſtinus cap. 10. De ſalutaribus documentis.*

As it is impoſſible for a Serpent to put off his old ſkin, except he glide thorow a narrow place: ſo is it impoſſible for vs to put off our old man with his corruptions, except wee enter thorow the ſtraight gate of abſtinence, faſting and temperance. *Climacus de diſcretione, gradu. 26.*

As ſwine cannot wallow in hard dried clay: ſo Diuels cannot tumble and keepe ſcuell-route in abſtemious and temperate ſoules. *ibidem.*

As the earth if it bee moderately watered doth abundantly yeeld the ſeed it receiued, but if glutted with ſhowers

showers it bringeth forth thornes and weeds: so our heart, if it be moderately maintained, it plentifully powreth forth graces receiued of the holy Spirit, but if it be glutted with wine and belly cheere, it bringeth forth thornie cogitations, and corrupt weeds. *ibid. Cap. 48.*

As a lampe is without oyle: so is abstinence, fasting & temperance without charity. *Cesarus Arelatenfis hom. 32.*

As gluttony kindleth the concupiscence of luxury: so temperance and abstinence mortifieth the lust of the body. *Isaac presbyter de mundi contemptu.*

As the stomacke being corrupted with the immoderate eating of sweete meates, is purged by a bitter potion: they that haue liued riotously and luxuriously are neuer better cured then by a temperate and an austere kind of life, especially if there bee giuen vnto them to drinke the bitter wine of the Lords passion. *Guerrius abbas sermone primo de Epiphania.*

As the Athenians did neuer consult of peace, but in mourning apparell, as Demades said: so moderate liuing doth neuer enter into our minds, except we be

be driuen to it by sicknes and diseases.
Plut. in Moral.

As in a calme the ship is mad ready against a tempest : so by slender fare, and spare diet wee are made more fit to auoide surfet at a large banquet. *ibidem.*

Men that are onely fat, tall and strong, are like vnto the Pillers of buildings, as *Aristotle* said. *ibidem.*

As from ships whose pnmpe is full, the burden and loade is to bee withdrawne : so from surfet swolne churles, that carry flesh budgets about them, meate and drinke is to be withdrawne. *Ibidem.*

As Marriners in faire weather doe spread their sailes, but when they feare a tempest they draw them in : so the body, when it is in sound health, may feed more largely, but fearing a disease, it must be dealt withal more warely. *ib.*

As the Planet *Mercury* is said to rule ouer the water: so temperance doth rule ouer the waters of concupiscence and the fluds of lust. *F. Ioanne, à S. Germaniano lib. I. de calo & elementis c. 77.*

As *Mercury* doth dispose the Child vnto wisdom, that is borne vnder his
pre-

predominancy : so the moderation as well of meate, as of venery doth dispose vnto the atchiuement of prudence. *ibid.*

As *Mercury* doth alwayes goe after the Sunne : so temperance maketh the flesh to yeeld obedience to reason. *ibid.*

As *Mercury* (according to *Ptolomy*) swaiech rule in *Gemini* and *Virgo*, but not in *Piscis* : so temperance hath dominion ouer *Gemini*, that is, ouer the senses of the body, which are twofold, as ouer the two eyes, two eares, &c. and it raigneth in *Virgo*, because it preserueth virginity, but it faileth in *Piscis*, that is, in them that liue in the waters of delicacy. *ibidem.*

As Tinne (according to *Aristotle*) is compounded of good quicke-siluer, but of bad sulphur : so temperance is compounded of the moderation and strength of regular reason, and of the delight and will of the flesh. *Idem lib. 2. de Metallis & Lapid. cap. 36.*

As Tinne cracketh all other metals, that is it mixed with : so temperance and abstinence doth pull downe pride, and brusech all the rebellions of the body. *ibidem.*

As

As that Amethist is good, which is beautified with the mixture of two colours, purple and violet: so is that temperance profitable, that is adorned with two vertues, with charity and humility. *Ibidem.*

As there are five kinds of the Amethist, as saith *Isidore*: so there are five principall parts of temperance; abstinence, sobriety, charitie, shamefastnes, and modesty. *ibidem.*

As the Amethist is powerfull against drunkennesse, as saith *Dioscorides*: so is temperance. *ibidem.*

As the Amethist maketh men vigilant: so doth temperance. *Ibidem.*

As the Amethist is soft and easie to be engrauen: so doth temperance make a man capable of euery good and beautifull sculpture, of all honest actions and vertuous demeanours: *Ibidem.*

As *Porcus* among the Indians; *Masinissa* among the Numidians; *E-paminondas* among the Thebanes; and *Lycurgus* among the Lacedemonians, were renowned for sober and temperate men: so *Socrates*, *Plato*, and *Pericles*, were famous for temperance among

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among the Athenians and *Julius Caesar* among the Romans : so that *Cato* was wont to say of him, that hee alone came sober to subuert the common wealth.

ABSTINENCE.

AS a sicke man commeth to physicke : so euery one should come to feed on dainties, that is, not seeking for pleasures in them, but releefe of necessity. *Lodouicus Granatensis. lib. de deuotione.*

Euen as a dead body is preserued by myrrhe which is bitter, otherwise it would putrifie and breed wormes : so also our flesh is corrupted through delicacy and effeminacy, and bringeth forth vices, which otherwise by temperance and abstinence is kept in the duty of vertue. *ibidem.*

As that raine is the best, that mildly shewreth vpon the earth, but a suddaine and a violent raine hurteth the medowes and destroyeth the corne : so that meate is the best for the body, that is taken temperately & with abstinence,
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but gluttony destroyeth and enfeebleth it. *Ibidem.*

As full furnished tables breed lothsome surfets : so meane repasts make healthfull persons.

As a fasting mans spetting, is poyson vnto a Serpent : euen so abstinence is the bane of all vices whatsoeuer.

As they that offer sacrifice, doe not tast of it : so certaine giue liberall entertainment to others, themselves notwithstanding being very abstinent. *Plutarchus.*

As wormes in Childrens bellies are killed by sharpe and bitter medicines : so sinne dwelling in our inward parts is slaine and extinguished by abstinence and fasting. *Basilus homil. 1. de ieiunio.*

As the stone which the Grecians call *Amianton*, cannot bee polluted : so an abstemious person can hardly bee corrupted. *ibidem.*

As hunger and thirst do make meate and drinke pleasant to the tast : so abstinence and fasting doe reason and sweeten all meats and food whatsoeuer. *Ibidem.*

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As oyle maketh the ioynts of a wraßler supple : so abstinence and fasting doth adde strength vnto him that exerciseth himselfe in pietie. *Idem homil. 2. de ieiunio.*

As water allayeth heate: so abstinence and fasting allayeth lust. *ibidem.*

As ingurgitation and gourmandising maketh the body heauie and vnweildy: so abstinence and fasting maketh it light and nimble. *ibidem.*

As they that keepe horses for the race doe diet them before they runne : so he that will bee fit for the heauenly race, must diet himselfe by abstinence and fasting. *ibidem.*

As gluttony doth bring innumerable evils vnto mankind : so abstinence and fasting doth bring innumerable good things both to the soule and body. *Chrysost. hom. de Iona propheta.*

As litle ships swiftly saile ouer the Sea, but those that are ouerloaden are drowned in the waters : so abstinence and fasting maketh the mind lighter, that it can easilier saile ouer the Sea, of this life, and lightlier soare vp to Heauen, and see that happinesse, which
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God hath provided for it. *ibidem.*

As he that washeth himselfe and afterwards tumbleth in the durt, washeth himselfe in vaine: so hee that fasteth and abstaineth from sin, and yet walloweth in sinne, his abstinence and fasting is to no purpose. *Idem. sermone 1. de ieiunio.*

As hee that recouereth a sicke man vnto health, commandeth him to abstaine from those things, that brought his disease: so the Lord after baptism commended and commanded abstinence and fasting vnto vs against the sinne of gluttony; for the intemperance of the belly disparadic'd Adam. *Idem hom. 10. 11. Math.*

As physicke is many times vnprofitable, through the vnskillfullnesse of him that vseth it: so is fasting and abstinence. *Idem. hom. tertia at pop. Antioch.*

As horses are to bee restrained with bit and bridle: so our bodies are to bee brought vnder and to be kept vnder by abstinence, fastings, watchings and prayers. *Augustinus cap. 10. de salutari-ribus documentis.*

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calme : so fasting and abstinence extinguisheth the burning and boyling lusts of the body. *ibidem.*

As a lampe is without oyle : so is abstinence and fasting without charitie. *Cesarus Arelat. hom. 32.*

As the body becommeth vnweildy by gourmandizing : so it becommeth weake and feeble by too much fasting and abstinence. *Diadochus de perfectione spiritali. cap. 45.*

As Christ by touching the waters of Iordan, sanctified all other waters : so by his fasting and abstinence he hath sanctified our fastings, and abstinence. *Lodovicus Granaten.*

As *Apollonius Tyanens* was counted very abstemious among the Heathen : so *Emericus* the Son of Stephen King of *Pannonia* is for his abstinence registred among the Christians.

Prayer.

EVen as a traveller after that he hath rested himselfe, and taketh meate, beginneth to feele ease, is refreshed, and recouereth strength to walke & trauell further,

further, although he hath no delight in his meate, nor contenteth his tast: so also Prayer, which is the spirituall meate of the soule, is the cause of a new fortitude and a new spirit to walke in the way of the Lord, albeit oftentimes it yeeldeth no spirituall tast. *Lodon. Granat. lib. de deuotione.*

Euen as they that inhabit the northern parts of the world, where the cold is vehement, doe keepe within doores, and in houses to defend themselves from the iniury and vntemperatenesse of the weather; but they that cannot doe this, come often to the fire, and being somewhat warmed doe returne againe to their labour: so also the seruant of God, living in this cold and miserable region of the World, where charity is waxen key cold, & iniquity doth rage & abound, must often repaire to the fire of prayer, that he may grow warme. *ib.*

As *Sampson* was being without his haire: so is a man without prayer. *ibid.*

Euen as there is no essentiall difference betweene him that speaketh, and him that writeth the same thing: so also prayer, which is a confession of the diuine

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diuine prayſes, or (that I may ſpeake more properly) a certaine petition to God for ſome neceſſary things: whether this petition be made with inward words, or with outward, which are the images of internall things, there can bee found no eſſentiall difference betweene this and that *ibidem*.

As the Smith knoweth that his Iron is firſt to bee heated, and to bee made ſoft, before he labour to make a ſtampe in it: ſo prayer is to be uſed to the ſoftning of the heart, that thereby it may be made ready for the keeping of the diuine law. *ibidem*.

As the hill is the way vnto the mountaine, and the meanes to aſcend vnto it: ſo prayer is the way, and the aſcending to mortification. *ibidem*.

Euen as a diligent and carefull traveller that entreth into an Inne, to breake his faſt, eateth, and withall is carefull to make an end of the voyage he hath taken in hand, ſo that although his body bee in the Inne, yet his heart and mind is about his iourney: ſo alſo the ſeruant of God, when he goeth to pray, let him on the one ſide enioy

celestiall sweetnesse, and on the other side let him purpose to beare troubles and molestations for his loue, of whom hee is so much made of, and who will not haue any one to eate his bread, but in the sweate of his face. *ibidem.*

As the Children of this world besides their daily repast, haue their extraordinary feasts and bankets, in which they are wont to exceed the manner of other refections: so it is also behouefull, that the righteous besides their daily prayer, haue their feasts and spirituall bankets, in which their soules may feed, not measurably (as at other times) but may be filled and stuffed with the diuine sweetnesse, and with the plenty of Gods house. *ibidem.*

As the body is dead, and waxeth quickly filthy without the soule: so the soule without prayer is dead, miserable, and very vasaury. *Chrysostomus. lib. de orando Deum.*

As a Citie, which is not compassed and fenced with walls, easily commeth into the subiection of enemies: so the Deuill easily bringeth that soule vnder his dominion, which is not fenced and garded

garded with prayer. *idem lib. 2. de oratione.*

As trees that haue taken deepe rooting, cannot be pulled vp: so the feruent prayers of the faithfull cannot be beaten backe, till they haue ascended into the presence of the highest. *Idem. hom. 5. de incomprehensibili natura Dei.*

As the roring of a Lyon affrighteth Beasts of the Forrest: so the prayer of the righteous profligateth the Devils of hell. *Idem hom. 53. contra Apost.*

As the ioynts of the body are bound together by nerues and sinewes: so the soules of the righteous are established by prayer. *Idem lib. 2. d: orando Deum.*

As water is the life of a fish: so is prayer the life of a Christian. *ibidem.*

As Gold, precious stones, and Marble doe make the houses of Kings: so prayer doth build the Temple of Christ, that he may dwell in our hearts. *ibidem.*

When a King entereth into a Citie, his Nobles and traine follow after: so when prayer entreth into a soule, all other vertues follow after. *ibidem.*

As perfume will conected doth de-

light the smell of a man : so prayer of the righteous is sweete in the nostrills of the Lord. *Idem hom. 13. operis imperfecti.*

As a Souldiour is no body without his armour, nor armour without a Souldior: so prayer is nothing without fasting, nor fasting without prayer. *Ibidem. hom. 15.*

As there may bee something without a smell, but there cannot be a smell without something : so a worke without prayer is something, but prayer without a good worke is nothing; and if thou prayest, thou prayest not of Faith. *Idem. hom. 18.*

As fire doth scowre off the rust from Iron : so prayer doth scowre our soules from the rust of sinne. *Idem. hom. 42. ad pop. Antioch.*

As no medicine can cure a wound, if the iron remaine within it: so no prayer profiteth his soule, who hath deadly hatred festring and rankling in it. *Augustinus de rectitudine Catholica conversationis.*

Plato writeth, that the Lacedemonians were neuer heard to pray for any thing

thing, but that which was good and profitable : so a Christian should neuer pray for any thing, but that which is good in the eyes of God, and profitable for himselfe. *Isidorns Claurius, orat. de fructu orandi, tom. 1.*

Almes deeds.

AS the Princes of this world, determining a voyage, doe send their furniture, treasure and prouision before them, and they themselues follow after: so wee are to deuide our goods amongst the poore, that they may prepare an entranee into life for vs. *Stella de contemptu mundi.*

As water sprinkled vpon an hot glowing gad of iron, although it seeme to coole the hot burning iron, yet at the length it causeth it to burne the more vehemently : so the workes of mercy, albeit at a blush they seeme to make the soule lesse feruent, by reason of the sundry busineses, which happen in exercising them, yet they make it more earnest and vehement in the wayes of the Lord. *Lodonicus Granatensis lib. de deuotione.*

Euen as nothing is more naturall vnto God, then to doe well vnto all his creatures: so hee that participateth more of the spirit and goodnesse of God, he is more ready to doe good vnto others. *ibidem.*

As in a treasurie, they vse to mingle no false money which outwardly hath a little gold, and seemes to be good, yet inwardly is a mixture of most base metals: euen so, and no otherwise are the works and almes deeds of Hypocrites, who outwardly appeare iust, as if they were no sinners, when inwardly they haue seared and foule deformed consciences. *Stella de contemptu mundi.*

As water quencheth burning fire: so almes deeds resisteth sinnes. *Clement Alexand. lib. 3. pedagog. cap.*

As seed cast into the earth, bringeth forth profit to the sower: so bread cast into the lap of the poore, will in time to come yeeld great commodity. *Basil. hom. in ditescentes.*

As corne kept in thy garner is deuoured of vermine, but being cast into thy land, is not onely preserued, but increased: so riches kept in thy Chest vnder

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under locke and key, doe wast and fade,
but if thou disperse them into the bel-
lies of the hungry, they doe not onely
not vanish, but rise to greater value.
Chrysostomus homil. 7. de pœnitentia.

As an vnfruitfull Elme giueth moy-
sture to the Vine, that the Vine may
bring forth fruit both for it selfe, and
for the Elme: so let thy substance fur-
ther the reliefe of the poore in this
world, that their sanctitie may further
thee in the other. *Chrys. hom. 12. operis
imperfecti.*

As hee that writeth an Epistle to a
friend, whilst he writeth, seeth in his
heart the person of his friend, to whom
hee writeth: so hee that giueth almes
for Gods sake, seeth no man in his
heart, but the person of God alone,
for whom he giueth it. *Idem, homil.
13. operis imperf.*

As worldly men by Vsury encrease
their pelfe to their damnation: so spi-
rituall men by aimes deeds encrease and
multiplie the loue of God towards
them, to their saluation. *Chrysost. hom. 7
in Epist. ad Rom.*

As no man sorroweth to receiue a

Kingdome, griueth to haue remission of his finnes: so let no man sorrow to lay out his money vpon maintenance for the poore, because he shall receiue great gaines by it. *Idem Homil. 21 in Epist. ad Rom.*

As rich mens sonnes for an ornament doe weare Gold Chaines about their neckes, as a signe of their greatnesse and Nobility: so we ought alwayes to bee arrayed in the roabes of bounty, that we may shew our selues to be the Sons of him, who is mercifull, who canseth his Sunne to arise both vpon the good and bad. *Idem hom. 1. ad Philippen.*

As in physicall confections one herbe is predominant: so in spirituall matters, almes deeds are in especiall account with God. *idem. hom. 9. ad Hebraeos.*

As Iudges hauing receiued gifts doe not suddenly proceed to pronounce sentence, but endeuour to agree the parties: so the Lord dealeth with them, whose gifts are giuen to the poore. *August. ser. 146.*

As we are not onceto doe well, but alwayes: so wee are not onceto giue almes,

almes, but alwayes. *Chrysost. hom. 1. in Epist. ad Philippen.*

A lumpe of vnmolten Lead put into a vessell full of holes, doth rest in one side of the vessell, but if it be melted with fire, it filleth all the holes: so an heape of money being frozen with the cold of auarice, lieth in the chest profitable to no man, but if it be melted with the fire of diuine loue, and powred out, it floweth to all parts of the poore and relieuing the needy, it filleth all the holes and crannies of pouertie.

Heser Pintus in cap. 5. Ezech. 37.

As the Sea is fed by land Riuers, which hath no neede of them, when as the land is left dry: so many bestow their largesse of bountie vpon them that haue no need, and let the needle and distressed perish. *idem in cap. 18.*

As sheepe and oxen are not eaten, except they bee dead and dressed: so many Churles giue no almes, but when they are dead and buried. *idem in ca. 16*

As mount Oliuet (according to *Augustine*) was a mountaine of oyntment and vnction, of fatnesse and refection, of medicine and cure, by reason of the

abundance of oyle there growing : so a mercifull man may be fitly resembled to this mountaine, by reason of his almes, which are the oyle of mercy and pitie.

As that seed is the best, which is white within : so are those almes deeds the best, which come from a pure intent. *F. Ioannes à S. Geminiano. lib. 3. de vegetabilibus, & Plant. cap. 20.*

As one Torch borne before doth giue more light, then foure borne behind : so one good deed done in life time is more acceptable vnto God, then fortie after death. *Polancus in Methodo adiunandi eos, qui moriuntur.*

Deuotion:

HEe that would haue Iron alwayes to glow and shine redde hot, it is necessary that hee alwayes applie it to the fire, for if hee take in from the fire, forthwith it returneth to his naturall coldnesse : so the most noble affection of Deuotion so dependeth of that, that man bee continually vnited vnto God by actual loue and contemplation, that
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if hee turne himselfe but a little from him, forthwith hee slideth backe to the bosome of his mother, that is, to the old disposition, which before hee had. *Ladonic. Granat. lib. de deuotione.*

As a furnace, if it bee well heated in the morning, is kept hot all the day after with a little fire; but if it grow cold againe, it requires a great deale of fire, before it bee thorowly heated againe: so Deuotion being well heated by prayer preserues heate a long time, but through dissuetude of prayer it growes cold, and requires much prayer to heate it thorowly againe. *ibidem.*

As sweete water standing in an open vessell, hating no couer, doth forthwith lose the sweetnesse and grace of the sent: so the sweete and precious oyntment of Deuotion doth loose all the vertue and efficacy, when the mouth is loosed and dissolute, that is, when the tongue doth lauish and supersabound in too much talke and prattle. *ibidem.*

As fire cannot be kindled not kept in wet and moist matter: so nether can Deuotion in the delights and pleasures of the body. *ibidem.*

As in a harpe we are to obserue, that the strings bee neither stretched too streight, nor loosened too slacke, for then they are either broken, or yeeld an vntuned and an vnpleasant sound: so in the celestiaall exercise of deuotion, it is meet that the body by neither macerated by too much hunger, nor fatted by too much plentie, for both of them bring very much hurt to this exercise. *Ibidem.*

Euen as fire, or any odoriferous or fragrant smell, the more it is couered and kept close, the more & longer it preserueth the sent, and keepeth the heate so also the loue of God and deuotion. *ibidem.*

As nature is not content with the deaw, that in the night time falleth vpon the earth, but also now and then it raineth, and that plentifully, not for a weeke, but oftentimes longer; for so it is necessary, that the heauens should be now and then more liberall towards the earth, and should so glut it, that neither the Sunne, nor the wind may make it dry: so also our soule besides the common and daily deaw, ought to haue certaine

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certaine peculiar times, in which our eyes may doe none other thing, then shewre downe most plentifull teares of deuotion, by which our soule may bee so filled with the vertues of iuyce of the holy Ghost; that all the tribulations, and all the winds of this world may not dry it. *ibidem.*

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Even as a ship is not safe without ballace or lastage, for it is easily tossed with euery wind, now on this side, and now on that, to the great danger of the ship: so is the soule endangered, which lacketh the burthen and ballace of the diuine feare, which poyseth the soule, that the winds of worldly-fauour, or of diuine graces, doe not tosse and puffed it vp, and so ouerthrow it. *Lodon, Granat. lib. 1. Ducis Peccatorum.*

As Fennell hath an opening vertue, as *Plato* saith: so the feare of God openeth the way vnto loue.

As the needle leadeth the threed; so feare introduceth loue. *August.*

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As Serpents by the tast of Fennell put off old age : so the feare of God putteth away inueterate sinne. *F. Ioannes à S. Gemignano lib. 3. de vegetabilib. & plant. cap 77.*

As among the kinds of precious stones called *Berylli*, that is the best, which is the palest : so among men hee is the best, that feareth the Lord. *Idem. lib. 2. de Metallis & lapid. cap. 37.*

As the precious stone *Beryllus* being opposed to the sunne beames, doth burne the hand of the holder : so the feare of the Lord being heated with the loue of Christ doth burue the hand of bearer, so that it maketh him to labour in his vocation very ardently. *ibidem.*

As Princes haue Porters that keepe out unruly pleople from their pallsaces : so the soules of the righteous haue, the feare of the Lord, for their porter to keepe sinnes from them. *Idem. lib. 10. de actib. & Morib. Human. cap.*

As hee that hath his body fastned thorow with a naile, cannot easily doe any thing without grieve : so hee that hath his soule pierced thorow with the feare of God, cannot easily commit any

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As by a bridle a Horse is held from his rage : so by feare the soule is kept from sinne. *Chrysost: de verbis Isaya, bomil. 5.*

As an Oake deeply rooted is not ouerthrowne by force of the wind : so a soule deeply founded in the feare of the Lord is not ouerwhelmed by the winds of temptation. *Idem Hom. quinquagesimatertia in Ioan.*

As a beame of Sunne entering into a house by a cranny, doth enlighten all things in the house : so if the feare of the Lord bee in the soule, it sheweth vnto it, all her sinnes, albeit they be very small. *Climacus de discretione, gradu. 26.*

Perseuerance.

AS it doth not profit to haue sailed successefully and prosperously a long voyage, if at length wee make shipwracke in the Hauen : so it profiteth not to haue liued religiously without finall perseuerance. *Lodowicus Gra-*

Granatenfis lib. 2. Ducis Peccatorum.

Euen as a student in the liberall sciences, if he daily make progresse in good letters, and diligently frequent the Schooles, in a very short time commeth to the perfection of the arts he studieth: so on the contrary part, he that often and much intermitteth and breaketh off his study, either very late, or neuer becommeth learned. *idem lib. de deuot.*

As hee that hath a iourney to goe, must not sit downe in the midst of his way, and there leaue off: so hee that trauelleth to heauen, must not only begin to liue honestly, but must continue so till death. *Chrysost. hom. 4. ad Ephes.*

As a Rhetorician doth not onely begin his oration, but also doth end it: so a Christian must begin in vertue, and end in vertue. *Idem hom. 24. ad Hebraeos.*

As that physicke is vnprofitable, which doth not restore the sicke to health: so that life well lead is to no purpose, which doth not so continue to the end. *Ibidem.*

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creditor that payeth part, but hee
that payeth all: so hee doth not please
God that giueth part of his life vnto
him, but he that bequeathed all. *Greg:
lib.22. Moral. cap. 6.*

As no man obtaineth victory, but he
that goeth thorow flitch: so no man
attaineth vnto the glory, but hee that
continueth in vprightnesse vnto the
end. *Ibidem.*

As that seed is sowne in vaine where-
of the reaper filleth not his hand in the
haruest: so an honest life is ill begun,
and to no purpose, except it perseuere
vnto the end. *Casarius Arelatensis,
lib.25.*

As light is necessary for corporall
eyes, that they may enioy their end and
vile: so perseuerance is necessary for all
them, that are predestinated and called
to the Kingdome of Heauen. *Laurentius
Iustinianus cap.1. de perseuerantia.*

As the eye is opened in vaine with-
out the light: so hee runneth in vaine,
that doth not perseuer to the end of his
life. *ibidem.*

Hard stones are pierced with soft
drops, great Oakes hewne downe with
many

many blowes : so the stoniest heart is mollified by continuall perswasions, or true perseuerance.

As no beaſt without a taile was offered vnto the Lord : so wee cannot offer vp our selues vnto God without perseuerance. *F. Ioannes à S. Geminiano lib. 10. de actibus & moribus humanis, cap. 61.*

It is said a Pecoche hauing lost her taile, is ashamed to shew her selfe to any body : so without perseuerance no man shall dare to appeare before God in iudgement. *ibidem.*

Pietie.

IF you doe anoynt Cedar and Iuniper with oyle, they neither feeke rottennes, nor are subiect to worms: so a soule endued with piety from aboue, is not subiect to the corruption of this world. *Plin. lib. 16. cap. 40.*

As the precious pearles called *Vnions*, although they are bred in the Sea, yet haue more affinity with Heauen, whose face they resemble : so a godly and generous spirit doth depend of Hea-

Heaven, whence he taketh his original,
then of the earth, vpon which he liueth.

Plin. lib. 9. cap. 35.

As the Painter *Apelles* had wont to
complaine, when any day passed him,
in which he had not drawne a line: so
a godly Christian should grieue, if any
day passeth, in which hee hath profi-
ted in pietie.

As Iron, and Steele exceed other
metals in hardnesse, but are excelled of
the Adamant: so the loue towards our
Children is is powerfull, but our piety
to God doth farre exceed it:

Goodnesse.

AS Scarabees and Vultures are of-
fended at oyntmentes; and as the
Scythian sware that hee had rather
heare the neighing of an horse, then a
Musitian sweetly singing: so the best
things do not please all men. *Plin.*

As the Phoenix is neuer but one a-
tyme, which is scarcely credited of any
man: so there is the greatest scarcity of
the best things.

As there is but one Phoenix bred in
fine

five hundred yeares : so the increase of famous and excellent men is very rare.

Seneca.

As wormes engender sooner in soft and tender wood, then in that which is more hard and knottie; and as moathes doe breed sooner in the fine wooll, then in course flockes : so ambition sooner assaulteth an excellent and rare man in all kind of vertue, then another, who is not so vertuous.

As *Pindarus* writeth that King *The-rons* courses were such as would neuer be weary of going : so should wee be neuer weary of well doing.

Humility.

AS the vallies are more abundant and bring forth more fruit then the mountaines doe, by reason that being more low, they receiue more commodiously all the dew and fatnesse which falleth and descendeth from the high hils: euen so it behooueth that wee be low and humble in our owne eyes, if wee will, that God replenish vs with his graces, the which can find no place in

in vs, if wee presume any whit of our
vertues.

As the Heart doth kill all sensible
venemous beasts : so humility doth kill
all intellectuall venemous Serpents.

Climacus de discretione, gradu. 26.

As a Barrell except it bee close
hooped, and haue no leakes, cannot
hold wine : so the heart except it bee
defended with humilty and chastity,
and haue not any leakes for vices, it
cannot bee the receprable of God.
*Sanctus Isayus abbas oratione, 12. de
vino.*

As wine doth become naught, ex-
cept it bee kept in Vaultes and Cellars :
so all the labours of youth are vaine,
except they be preserued with humility.
Ibidem.

As we cannot drinke out of an earth-
ly fountaine, except wee bend downe
our selues : so wee cannot drinke of the
liuely fountaine Christ, except we hum-
bly bend downe our selues, for it is
written, God resisteth the proud. *Ca-
sarini hom. 30.*

As spices smell sweetest when they
are pound : so when the good things,
that

that man hath in him are, as it were pouned by humility, they are more acceptable vnto God. *Peroaldus in summa virtutum.*

As ignorance bringeth forth presumption, and presumption ruine: so knowledge bringeth forth humilitie, and humilitie grace; it encreaseth light, perseuerance in goodnesse, blisfull ioy in hope, a desire to be perfect, a taste of wisdom, constancy in faith, loue in patience, ioyfulness of spirit, vprightnesse of minde, zeale of iustice, and a thirsting desire of vertue. *Laurentius Iustinianus de institutione & regimine praelatorum.*

A bough of a tree the fuller of Apples it is, the heauier it is, and the more loden with fruit it is, the more lowly it hangeth: so the wiser a man is, the more humble he is, and the more hee is loden with the fruits of wisdom, the more submisle and lowly he is; but a proud man like a barren branch mounteth aloft, not seeking the profit of his soule, but vanity. *Hector Pintus in cap. 2 Ezech.*

As a raine floud is low in Summer,
and

and as it were creepeth on the ground,
but in the Winter and Spring-time
doth flow and abound: so also humility
in prosperity is very small, but in ad-
uersitie is very great and strong. *Ber-
nardus Iustinianus in vita Laurentij
Iustiniani.*

As Christ was humble and meeke:
so must Christians bee.

As *Abell* is commended for inno-
cency; *Noah* for righteousness; *A-
braham* for faith; *Isaac* for matrimo-
niall loue; and *Jacob* for simplicitie
and painefull labour: so *Moses* is com-
mended for meekenesse, the Scripture
saith of him in the twelue of *Numbers*
thethird verse: *Moses was a very meeke
man, above all the men that were upon
the earth.*

As salt seasoneth all meates: so hu-
mility seasoneth all vertues.

As a wilde Bull tyed to a figge tree
becommeth tame: so a proud man
keeping company with an humble man
becommeth more lowly. *F. Ioannes à
S. Geminiano libro 3. de vegetabilibus
& plantis cap. 29.*

As Serpents cannot abide the shadow
of

of an Ash tree : so the Diuels cannot abide humility. *ibidem.*

As the gumme of the Tree *Bdellium* cureth both inward and outward impostumes : so humilitie healeth both the finnes of the heart, and the vices of the flesh. *ibidem.*

: As Cinnamon groweth in watry places : so humility groweth in those hearts, that are watered with true wisdom. *ibidem.*

: As Hysope boiled in wine with dry figs doth purge the lungs, and the breest of all diseases growing of cold causes : so humilitie mingled with the Wine of charity, and the sweete Figge of mansuetude doth purge and cure the inflammations of wrath, and the swelling of pride. *ibidem.*

: As the herbe Dill expelleth windynesse : so humility banisheth pride. *ibidem.*

Patience.

AS much raine weares out the roughest Marble, and with continuance of strokes the hardest Steele is pierced : euen so, the greatest patience

by extremities may be peruerterd, and the kindest heart made cruell by intolerable torturing.

As hee that hath an adamantine body is not subiect to the wounds of darts: so he that is armed with patience taketh no harme by the wounds of reproches. *Chrysostomus homil. 2. ad populum Antioch.*

As Ioseph left his coate in the hand of the harlot, but fled away with a better coate of Chastities: so also cast thy coate vnto the hands of the calumniator, and flie away with the better couering of righteousness, least whilest thou chalengest the vesture of thy body, thou loosest the precious vestiment of thy soule. *Idem Homil. 12. operis imperfecti.*

As arrowes shot forcibly against any hard substance, doe rebound backe againe, but being sent with a milder sight, enter and sticke fast: so we more exasperate euill speakers by repugning them, when as by patiently yeelding, wee easily appease them, and mitigate their fury. *Idem. hom. 14. in Ioan.*

If a rich man bee called poore, hee

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laugheth at it, because he knoweth it to bee false: so if wee with patience would smile at iniuries done vnto vs, it would be a great argument, that we are falsely reprehended. *Idem. hom. 48.*

As Merchants sustaine the dangers of the Sea, for earthly lucre: so let vs with patience vndergoe all extremities and all hard measure, that the world offers vnto vs, for the kingdome of Heauen, and the presence of God. *Idem. hom. 76.*

As water quenched fire: so patience extinguisheth anger. *Idem. hom. 22. ad Hebraeos.*

A dogge biteth the stone that is cast at him, neuer respecting him that cast it: so they that are impatient looke alwayes to the second meanes, and neuer to God, that sendeth tribulations. *Dorotheus, de accusatione sui ipsius, doctrina. 7.*

As phyicke repaireth health in bodies: so tribulation begetteth patience in soules. *Laurentius Iustinianus, in ligno vite de patientia, cap. 3.*

As it is a cruell thing to deny water to him that is thirsty: so it is an euill thing

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As *Danid* is commended for his
holy zeale, and *Cornelius* for his almes
deeds: so is *Iob* for his patience.

As Gold is not diminished in the
fire, but made brighter: so a patient
man in aduersitie is not daunted, but
made more glorious. *F. Ioannes a S. Ge-*
miniano libro 2. de metallis & lapidi-
bus, cap. 24.

As the stone *Chrysopassus* hideth his
brightnesse in the day, but sheweth it
in the night: so patience appeareth not
in prosperity, but in aduersitie. *ibidem.*

Obedience.

AS Clay doth follow the hand of
the fashioner: so should man bee
obedient to the will of God. *Chrysost.*
lib. 1. de providentia, & Iustinus de
recta confess. sue de S. & coefferentia Tri-
nitatis.

As it is meere that beasts should
obey vs: so it requisite, that our reason
should obey God. *Procopius in Levitic.*

As *Adam* by disobedience became subiect to death : so our Sauour by obedience subdued death. *Thalassius ad Paulinum presbyt.*

As the Sun, Moone, Starres, and the Sea obey God, so much more should man. *Theodoret. sermone 3. græcarum. affect. chræt.*

As victory is not expected without a captaine; and as there is no hope of arriuing at the hauen without a Pylot : so without obedience it is vnpossible, not to bee hazarded in the Sea of this life. *Laurentius Iustinianus de ligno vita, cap. 3. de obedientia.*

As the Iewes declared their obedience in the shadow : so ought Christians much more to performe theirs in the substance, seeing that the bright Sonne of righteousnesse hath appeared vnto them. *Chrysost. hom. 60. in Genesin.*

He that bestoweth his study vpon *Isthomachus*, shall proue a husband-man; if vpon *Lampides*, a Pylot; if vpon *Charidemus* a Captaine; if vpon *Simon*, a skilfull rider; if vpon *Perdices*, a zauerner; if vpon *Crobylus*, a cunning cooke; if vpon *Archilauus*, a dauncer; hee

hee that studieth *Homer* shall proue a Poet; if *Pyrrho*, a contentious wrangler; if *Demosthenes*, an oratour, if *Chrysippus*, a Logitian; and he that is conuersant in *Plato* and *Aristotle*, shall become a learned Philosopher: so he that obeyeth the Lord, and doth his will, and mediath vpon his word, shall bee made according to the image of his Master, and shall resemble his sanctitie and integritie. *Clemens Alexandrinus, lib. 7. Strom.*

As seruants obey their Masters, and Wiues their Husbands, and the Church her Lord, & the Disciples their Pastors: so all men ought to be subiect to the higher powers, not onely for feare but for conscience. *Greg. Nazian. oratione ad subditos timore percussos.*

As we all are worthily angry with *Adam* because hee rather obeyed his wiſethen God: so we should be angry with our selues, because wee rather study to obey and please our flesh and others creatures, then God. *Bernardus sermone. I. de omnibus sanctis.*

As the legs doe swiftly and willingly obey the motions of the soule in

running hither and thither : so man should bee ready to obey the will of God, in performing whatsoever hee commaudeth. *F. Ioannes à S. Gemini- niano lib. 6. de homine, & membris eius, cap. 46.*

Repentance.

AS he is counted a mad foole, that hauing many waightie burthens to be caried, and many sufficient horses to carry them yet layeth all the burthens vpon one of the weakest and worst horses, the other being sent empty way : so is hee to bee counted a foole much more mad, that imposeth the burthen of repentance to be carryed of old age, sparing youth and manly age, and letting them goe emptie, which are much stronger, and farre more fit to carry then old age; old age being scarce able to support her owne infirmities. *Lodowicus Granat, lib. Ducis peccatorum.*

The reperance of wicked men fearing death, is like that which sailers make, when they are in danger of Ship-

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Shipracke, they promise to chaunge their liues, and to embrace vertue in their extremitie, but when the storme is ouerpast, they retutne to their former vomit, and become worser then they were before, making no account of their vowes and protestations, yea reputed them as dreames and toyes.

Idem lib. 2. Ducis peccat.

As a thunderbolt lighting on a venomous Serpent, extinguisheth all the poyson, because it extinguisheth all the naturall moysture: so the vertue of repentance extinguisheth wickednesse in sinners, and the poyson of sin *F. Ioannes à S. Geminiano lib. 1. de cælo & elementis, cap. 60.*

As snow maketh the earth fat, by shutting the pores of the same: so repentance, albeit it maketh the body leane, yet it fatneth the soule, by restraining the appetites of the flesh. *ibid.*

As snow couereth many foule places: so repentance couereth much infamy: *Ibidem.*

As the Sea prouoketh vomit: so repentance procureth abomination of sinne.

As the Sea bringeth headach : so repentance bringeth remorse of conscience. *ibidem.*

As the Sand doth stay the violent rage of the Sea, that it cannot passe the bounds : so repentance doth restrain the violence of sinne, least man should transgresse the commandements of God. *ibidem.*

As Aloes is bitter : so is repentance : *Idem lib. 3. de vegetabilibus, & Plant. cap. 56.*

As Worme-wood driueth Mife and Wormes from bookes and clothes : so repentance driueth temptations from the soule, and bitings from the conscience. *ibidem.*

As Centorie is an herbe both bitter and sweete : so is repentance bitter in meditation of Gods iudgements, and sweete in embracing his mercies. *ibid.*

Truth.

AS a glasse doth make no representation of any picture, except it bee steeled, or else vnderlaid with Tinne, Brasse, Gold, or some such like solide
sub.

substance, which may stay the image from gliding thorow : so the image of truth doth not shine, but in solide and sound soules, that are founded in true vertue.

As the wild beast is taken, after he hath beene long hunted : so the truth appeareth, after it hath beene discussed by reason, and sought with labour. *Cicero de Alex. lib. 1. Strom.*

As a Gardiner knoweth how to gather a Rose without pricking his fingers : so a contemplatour and seacher out of the truth, knoweth how to finde it without gathering of falshood with it. *Idem lib. 2. Strom.*

As all liuing creatures doe breath the same ayre, but after diuerse manners : so many come vnto the truth, but after diuerse wayes. *Idem lib. 6.*

There are many wayes that crosse the Kings high way, whereof some lead to headlong Rockes, other to swift Riuers, others to the deepe Sea, therefore hee that is wise will keepe the Kings troden path, which is freed from danger : so when others speake this and that, we must not depart from the truth, but wee

must more exactly and diligently seeke out the knowledge of it *idem. Hom. 7.*

If any man should see the Citie of Rome subuerted of enemies, and neglecteth the defence of it, when hee might haue defended it, he doth seeme to haue betrayed it, because hee freed it not when hee might: so when thou seest the truth impugned & indangered of wicked men, and maist defend it, if thou dost not safegard it, thou betrayest it. *Chrsest. hom. 25. operis imperfect.*

The beautie of *Helen* so inflamed the gallants of Greece, that for her they a long time ventured their liues at the siege of Troy, and at last sacked it: so the holy Martyrs of Christ Iesus haue most valianly, not onely ventred themselves at the siege of Sodome, but laid downe their liues for the Truth sake, which Truth of Christians is incomparably more beautifull, then the *Helen* of the Grecians. *August. Epist. 9.*

As a Partridge is good-meate, but it is not eaten raw, because no stomacke can digest it: so truth is a most excellent food, but is not rawly or sowrely to be propounded, but roasted, or boiled, and

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and seasoned with the salt of wisdom; for there is no stomacke that will receiue the raw and sowre truth. *Hector Pintus in cap. 58. Esaya.*

As there is but one God : so there is but one truth, which is Christ.

As the purest Emerald shineth brightest when it hath no Oyle : so truth delighteth, when it is apparelled worst.

Concord.

AS thou mayest easily breake speare by speare being seuered one by one, which thou canst not doe being ioyned together : so those that by variance are parted, are easily overcome, when as those that hold together cannot be subdued. *Plus.*

Two or moe voyces sounding together, doe make better harmonie : whatsoever is done in a family, let it bee done by the consent both of man and wife, but yet by the dispose and order of the husband, *ibidem.*

As in a body the best constitution is made of the temperature of moisture, driues, heate and cold : so by the con-

cord

cord of brethren, the flock and progeny
doth best flourish. *idem.*

The stone of *Tuscia*, albeit great,
doth swimme aboue water, but being
broken in peeces it sinketh to the bot-
tome: so by concord we are supported,
but by discord wee goe downwards and
come to naught. *Plin. lib. 2. cap. 106. &*
Aristot. de Natura. cap. 12.

As the stone of *Scyros*, being whole,
doth float aloft, but being parted doth
settle to the bottome: so concord doth
hold vs vp, but discord doth tumble vs
downe. *Plin. lib. 36. cap. 17.*

The *Salamander* doth not come forth
but in great showers, in faire weather
she sheweth not herselfe: so some only
shew themselves in time of sedition and
insurrection, when peace is disturbed,
but in time of quiet and concord, doe
lye as though they were dead.

As the members of a naturall body
by consent doth helpe one another: so
the members of a politicke body by
concord doe ayd one another. *Macar.*
hom. 3:

As no building can long be supported,
if ligaments bee taken away: so the
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Church cannot grow to her perfection, except it bee bound with the bonds of peace, charitie and concord. *Basil. orat. I. de amore in deum:*

As one eye cannot bee turned about, without the other be also turned; but they are alwayes turned together one way: so the body and the soule, and the whole society of the righteous shall haue such concord and agreement in Heauen, that they shall will no contrarieties, but shall alwayes haue the same will. *Lodonicus Granatensis in suis septem Meditationibus; Meditatione septima.*

Decency:

AS one garment doth more become a wise man then any other, albeit hee hate none: so it is more seemely to liue in this place, then in that *Seneca.*

The herbe *Chameleon* doth change the colour of the leaues according to the earth wherein it growes, therefore in one place it is black, in an other greene, in an other blew, and in an other yellow, and so in other places of other colours:

colours: so it is meete that a man order the frame of his life according to the place, time, and persons, where, when and with whom he liueth.

Hospitality.

THe Serpents of *Syria* haue no poyson for the people that are bred in the countrie with them, neither doe they euer set vpon them, but strangers they sting to the death: so *Ilanders* are curteous inough to their owne countrimen, but cruell to strangers.

As a Fisher casteth his net into the Sea, doth catch fishes, and sometimes doth draw vp Gold and precious Margarites: so *Lot* catching men with his net, caught also Angels; not knowing of it. Which Saint *Paul* spoke to this mans prayses, saying; *Be not forgetfull to lodge strangers; for thereby some haue receiued Angels into their houses vnwares.* Chrysostomus concione 2. de *Lazaro*.

Many godlesse and profane *Atheons* haue enough meate and lodging for their

their yelping hounds, and bawling
 cures : so thou professest godlinesse
 and religion, beate the least as liberall,
 to thy poore brother, who hath the
 image of God in him, as well as thou
 thy selfe hast, and for whom Christ
 died, as well as hee did for thee. *Isidorus*
Clarins oratione undecima tom. 1:

As Crowes doe waite vpon, and
 conduct Storkes from one place to ano-
 ther, and doe fight against their ene-
 mies, which I gather, because when
 the Storkes, doe depart out of our
 Country, there is not any Crow seene
 with vs, and afterwards they returne
 wounded; an open signe of their
 helpfull ayde: so men being not only
 reasonable but religious creatures, let
 them at the least performe as much
 one to another. *Basilins Hom. 8. ex-*
ameron.

As he is monstrously malicious, that
 dammeth vp a flowing fountaine, or
 forbiddeth the Sun-shining, or will
 not abide that another should light his
 candle at his, or that grudgeth to
 shew the high way to a traeller:
 so is hee exceeding inhumane, that
 will

will not profit another, and may doe it without his owne discommoditie,

Liberality.

AS the stone *Siphnius* doth wax hard being heated in oyle, otherwise it is very soft: so some are made worse by largesse and beneficence.

Almost it alwayes happineth, that that which pleaseth the smelling, discontenteth the tast, as the figge is of sweete tast, but of no smell, but the hearbe *Cotanea* is of very fragrant savour, but of a most bitter and sharpe sapour: so thou shalt hardly find in one man a faire tongue and a bountifull heart, an alluring word, and a liberall worke.

As that drinke doth more moysten the belly, and assuage thirst, which is let downe by little and little, then that which is gulled and swilled downe altogether: so that bountie doth restrain the importunate crauer, which is given by little and little, then that which is bestowed all at once.

The figge tree doth not flourish with
blos.

blossomes and flowers, when it beareth
the sweetest fruit : so some are very
bountifull, who make no large pro-
mises, *Plin. lib. 1. cap. 26.*

As the Sunne doth glad and cheare
all creatures : so liberalitie maketh all
men merry. *Isidorus Clarus oratione*
61. tom. primi.

As all men hate a couetous man : so
euery one loueth a liberall man.

As vessels of a like bignesse, one of
which being full and the other empty,
being beate vpon doe yeeld an harmo-
nious sound : so a liberall rich man, and
a needy poore man doe make a good
consent. *Erasmus in similibus.*

Silence.

CRanes when they flye out of *Ci-
licia*, they carry litle stones in their
mouthes and so they safely flie ouer the
mountaine *Taurus*, which is full of
Eagles, and this they doe in the night,
that their noyse may not bewray them:
so silence and taciturnitie is safe euery
where. *Plutarch. in moralib. Plin. lib.*
10. cap. 23. Arist. de natu. lib. 9. cap. 10.

As

As a skilfull Archer presently aymes at his marke : so he is wise that speaketh few words, and those to the purposed. *Plur.*

As mysteries are beheld with silence: so some things are better commended by silence then by speech. *Idem.*

When wee make triall of a vessell, weepowre in water before we commit wine vnto it: so sometimes some light matter is to bee committed to our friends, whereby wee may try the secrecy of their silence, that if they blabbe it forth, it may not be greatly materiall. *Idem.*

As they that are ouerburdened with wine, cannot keepe in their meate: so where wine aboundeth, there is neither secrecy nor silence. *Seneca.*

It is a wonder to see a dumbe Grasshopper, because this kind of creature is full of clatter and noyse; and yet it is said, that there is some such in the field *Rhegium*: so wee doe wonder at constancy and silence in a woman, because this kind is wauering and talkatiue; and yet they say, that there is some women constant and silent, happy

is that man lights on such an one. *Plin. lib. 11. cap. 27.*

The Thrush neuer singeth in the company of the Nightingale; *Roscins* was alwayes dumbe when hee dined with *Caro*: so fooles should keepe silence, when wise men talke.

Mediocrity.

A Ship in a little riuer, seemeth great, but in the Sea, it appeareth but little: so they that are but meane in one place, seeme great else where
Seneca.

Too much fruitfulnessse doth kill sometrees: so too high a gale of fortune doth spoile some.

The flow of *Nilus* being either in defect or excesse, doth bring famine to the Egyptians, that is, if it flow aboue eighteene cubits, or be vnder twelue: so both too much, and too little wealth doth hinder a good mind; want doth pinch, and abundance doth suffocate good purposes. *Plin. lib. 18. cap. 18.*

As the Birds called *Martinetts*, doe either flye, or lye vpon the ground, because

cause they want feete : so some are too vehement in either part, either they are too busie, or too idle, they haue no meane. *Plin. lib. 10. cap. 39.*

Nightingals doe kill themselves with singing : so doe many with immoderate study. *Plin. lib. 10. cap. 29.*

Wine drunke moderately doth help and strengthen both the eyes & sinewes, but too much being taken hurteth both: so by moderate study the life is adorned and beautified, but too much labour doth weaken and destroy it.

Iuie being drunke doth hurt the sinewes, which being outwardly applyed doth profit and comfort them: so if thou wholly giuest thy selfe vnto Philosophy, it doth hinder and hurt thy religion, but if thou moderately drinkest of it, it furthereth much thine erudition. *Plin. lib. 24. cap. 10.*

Salt being sparingly sprinkled vpon meate, doth giue a grace vnto the tast: so if thou minglest a little antiquity, or mirth with thy speech, it becommeth more beautifull, but if more then enough, there is nothing more vnpleasant.

Gallus

Gallus a riuer of *Phrygia* being moderately drunke of, doth cure the diseases of the body, but being immoderately tasted of, bringeth franticknesse of mind: so if thou moderately tastest of Philosophy, it much profiteth, but if thou wholly addictest thy selfe vnto that study, it taketh away the health of thy mind, and affecteth thee with a fury of vaine glory. *Pin. lib. 31. cap. 2.*

Protopenes that excellent Painter is taxed, because he knew no time to take his hand from his table: so some writers doe offend in immoderate diligence, who thinke that they neuer haue mended a thing well enough. *Plin. lib. 35. cap. 10.*

A vine except it be pruned doth wax barren through fruitfulnessse and fecundity: so forward wits are to bee restrained from immoderate study, least they consume themselues.

As a man is to keepe the way between fire & water, so that he neither burn, nor drowne himselfe: so we are neither to decline to the right hand nor to the left but to keepe a meane. *August. Epist. 82.*

Chastity

Chastity.

' **A**S it is better to be in health, then to be sicke & discourse of health: so it is better to be chaste and continent, then filthy and polluted to discourse and prate of Chastity and continency.

Clemen. Alexandinus lib. 3. Stromat.

Many among the Gentiles did abstaine from wickednesse, either because they could not obtaine their purpose, or because they feared men, or because they sought after greater pleasures, and so let the present slip: so in the Faith and among Christians, some are chaste and continent either for the promise sake, or for the feare of God. *Ibidem lib. 7.*

As a valiant Champion is knowne by the good habit of his body: so a good Christian is discerned by the chastity and continency of his life. *Basilus in regulis fusius disputat: interrog. 17.*

As the images of Satyres doe moue laughter; and as sadder pictures doe procure soberer thoughts: so a Virgin the image of chastity, and the very shape of the vertue it selfe ought to conuert

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our affections to the consideration of
God. *Idem de vera virginitate. 27.*

As dogges feede themselves in but-
chers shambles : so Deuils feed them-
selves in vnchast and incontinent mens
houses. *Palladius in vita Moysi Ab-*
bas.

As the Bee is laborious, chaste and
continent : so ought Virgins to bee.
Ambrosius lib. 1. de virginibus.

As the Bee doth feed vpon the hony
dew : so a Virgin doth feede vpon the
diuine Word. *Ibidem.*

As a flower doth soone perish by
drought, and wither with the wind :
so Chastitie in women is soone corrup-
ted, either through want of wedlocke
authority, or through the procliuity of
age to vice. *Hieronimus epist. ad Salu-*
tiam de viduitate seruanda.

As it not safe to commit a litle
wherry to the Seas violence : so it is
not safe to commit a virgins chastitie to
factors importunity. *Idem. Epist. ad*
Gaudentium de Pacatula educatione.

As a Ship desireth the hauen : so
Chastity loueth solitarines. *Nilus ora-*
tione secunda aduersus vitia.

As

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As incontinency neither eateth, drinketh, resteth, sleepeth nor useth venery pleasurable by reason of satiety and superfluous ingurgitation: so continency truly enjoyeth these, and giueth the right vse and touch to all pleasures. *Xenophon, lib. 4. de dictis Socratis.*

As an oxe after hee is gelded encreaseth in strength, and is made more tame and fit for labour, and of a softer pace: so by Chastitie a man is made more capable of grace, more ripe vnto repentance, fitter for the labour of obedience, and more graue and modest. *F. Ioannes à S. Geminiano lib. 5. de animalib. Terrestrib. cap. 17.*

Isidore, Cicero, Iuuenal, Physiologus and *Pliny* report that the beaſt called a *Beauer* being pursued of hunters for his testicles, which are profitable for medicine, doth bite them out, and leaues them for the hunters, and so escapeth and sauerth himselfe: so continent and chaste persons doe not carnally, but spiritually castrate themselves for the Kingdome of Heauen, least they should be taken by infernall hunters, that is of Devils, by the lusts and pleasures of the flesh. *ibid.*

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As the low shrub *Cinnamomum*, the kind whereof is that spice we call *Cinnamon*, groweth among briars and brambles, and among hard rockes, and therefore it is gathered with great difficulty: so the chastity and continency of the flesh doth not spring of the daintines of delicate life, both doe grow out of the sharpnesse of repentance, and out of the austeritie of abstinence. *Idem lib. 3. de vegetabilib. & plant. cap. 11.*

As *Cinnamon* vnlesse it bee dried yeeldeth no smell, as saith *Plinie*: so the flesh except it bee dried by abstinence from the moisture of luxury, doth not yeeld to God the sweete odour of continency. *Ibidem.*

As the *Margarite* is engendered of the heauenly dew: so continency is possessed by the gift of the heauenly grace. *Idem. lib. 2. de Metallis & lapid. cap. 7.*

As *Margarites* are little in quantitie, but great in valour: so Virgins and continent persons are little in appearance, by reason of humilitie, but great in esteeme, by reason of vertuous valour, *Ibidem.*

As Steele is of a pure substance then iron: so are continent persons of a purer mould then vnchast lollards. *ibidem*.

As Steele is more durable and lasting then iron: so a continent man is longer liued then an incontinent man. *ibid*.

S. Martin visiting his dioces saw a meddow, part of which swine had miserably rooted vp, and part stood vntouched, beautified with the flourishing many faire flowers; said hee, the part rooted vp of filthy swine, resembles the bodies and soules of incontinent persons, but that which stands vntouched, shewes the glory of Virginitie, and and continency. *Sulpitius in vita S. Martini.*

Virginitie.

Now, albeit cold, yet it is melted by the fire: so Virginitie doth fade and perish by familiarity and conference with women. F. Ioannes a S. Geminiano lib. 1. de calo & elemenis. cap. 47.

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whitnesse of wind doth beautifie Virginitie. *Idem. lib. 1. de calo & elementis. cap. 83.*

As the circle *Galaxia* doth not depart from one place of his orbeto another loue, but is moued with the fixed Starres: so pure Virginitie doth neuer depart from Christ, to follow any other, but is moued with fixed constancy of euer-during resolution. *ibid.*

As the stone *Asterites* hath light included in it: so Virginitie hath refulgent graces included in it. *idem lib. 2. de Metallis & Lapid. cap. 39.*

As the *Cedar* is delighted in by man, for the pleasing greenesse: so Virginitie is acceptable vnto God for the pure and flourishing vnspottednesse. *Idem. lib. 3. de vegetabilib. & Plant. cap. 80.*

As the odour of *Cedar* doth profligate Serpents, and recreate men: so the odour of Virginitie doth driue away Diuels, and dilight Angels, because Virginitie is of affinity with Angels, as *Hierom* saith. *ibidem.*

As the gumme of the *Cedar* tree doth keepe books from wormes & moathes:

so Virginitie doth keepe lust from deuouring of the body, and concupiscence from feeding on the soule. *ibidem*.

As the fruit of the Cedar tree is of three tastes, sweete in the rind, sowre neere the core, but in the midst of a medley tast betweene both: so holy Virgins must be sweete and milde in externall conuersation, but inwardly sowre, that is, fearefull and carefull, but in the middest, that is, in their body they must be somewhat temperate, that they be neither weakened by the sowrenesse of too much austeritie, nor grow dissolute by the sweetenesse of too much delicacy. *ibidem*.

As Roses by their vertue heale many languors: so virginity doth deliver from many tribulations, which the married doe suffer. *ibidem*.

As Violets are cold, watry and odoriferous: so Virgins are cold in the concupiscence of the flesh, watred by the teares of deuotion, and odoriferous in the example of their honesty. *ibid*.

As a violet by the swell doth mitigate the heate of the braine, doth comfort an animall Spirit, and doth prouoke sleepe:

leepe: so Virginitie by her smell doth coole the heate of the flesh, doth comfort and recreate the Spirit, and doth dispose and prepare vnto sleepe, that is, vnto the quiet of contemplation. *ibid.*

As the Lilly is of a wonderfull beauty: so Virginitie is of a wonderful purity. *Ibidem.*

As the Lilly being whole and vntouched, long continueth, and sweetely smelleth, but being broken, soyled and rubbed strongly stinketh: so the flesh of man, whilst it continueth vntouched and whole by Virginitie, it smelleth sweetly both to God and man, but when the scale of Virginitie and chastitie is broken, and when it is rubbed by the vice of luxury, then it yeeldeth both a carnall and spirituall fetour. *Ibidem.*

As a Lilly is beautifull with seauen white leaues, and seauen golden grains growing within the leaues so holy Virgins haue seauen vertues of the soule which resemble the seauen leaues, to wit, iustice, temperance, fortitude, prudence, faich, hope, and charity, and seauen of the holy Ghost, which

resemble the seauen golden graines, to wit, wisdom, science, vnderstanding, counsell, courage, pietie, and feare. *Ibidem.*

As a broken lampe is not repaired: so lost Virginitie is not recovered. *Idem lib. 9. de Artificib. & reb. Artif. cap. 81.*

As a lampe doth not cast light without oyle: so Virginitie and chastitie doe not please without grace and charitie. *Ibidem.*

As wild Beasts haue fairer skins then tame Beasts: so solitary Virgins are more beautifull, then affable. *ibid.*

As the thighes are made of great bones, because they sustaine great waight: so Virgins haue neede of great strength, because (as Saint *Augustine* saith) among all the combats of Christians, there is none more hard, then that of chastitie. *Gird* (saith *Dauid* *Psal. 44.*) *thy sword vpon thy thigh*: for hee is girded with a sword vpon his thigh, who doth alwayes warre against the temptations of the flesh. *Idem. lib. 6. de homine & membris eius cap. 76.*

As *Eue* a Virgin, brought forth sinne into the World, which brought de-

destruction to mankind ; as *Hugh Broughton* writeth in his *Consent of Scripture* : so *Mary* a Virgin brought forth *Christ*, who brought saluation to the world.

Wisdom.

AS by the lessening of our shadow, wee perceiue that we are more in the light : so by the diminishing of our foolishnesse, wee know that we haue profited in wisdom. *Plut.*

As he that extreemly hungreth and thirsteth, can by no meanes be pulled from his victuals, till he hath satisfied his appetite : so all other things are to be neglected of him that thirsteth after wisdom. *idem.*

Seed, although it bee little, yet being sowne in a fit place, commeth to great growth : so wisdom consisteth in few words, but encreaseeth in the action, *Seneca.*

Some cannot see things that are very neere vnto them, but they can well discern those things that are further off : so some men are more wise in other

mens matters, then in those things that appertaine vnto themselves.

As great Obeliskes are squared by great labour, and placed by the exceeding strength and wit of man, but being once placed, they indure infinite ages: so it is a very hard thing to obtaine a fame of vertue and wisdom, but being once gotten, it neuer dieth.

As the Wine called *Maroneum*, which *Homer* remembreth, being mixed with twentie times so much water, yet keepeth his owne strength: so true wisdom is not polluted by any filthy pleasures. *Plin.lib.24.cap.4.*

If the Starres of *Castor* and *Pollux* appeare seuerally the one from the other, it portendeth ill hap; but if they be scene ioyntly together, it prognosticateth good lucke: so it is requisite that might bee not severed from wisdom, otherwise it is pestilent.

As the Load-stone by a certaine secrete and vnknowne force doth draw Iron vnto it: so wisdom by a secret reason doth draw the minds of men vnto it. *Plin.lib.35.cap.10.*

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h the shadow of our bodies: so the
ore true wisdom a man hath gotten,
e lesse gloriously hee thinks of him-
se, but the further he is from it, the
ore hee vaunteth of that hee would
me to haue.

The roote of a Reed being powdred
d laid on the stemme of ferne, doth
tract a stalke; and in the like manner
doth the roote of ferne being laid on
the stemme of a reed: so wisdom doth
rote out of the soule the loue of mony,
d in like manner the loue of money
th roote out wisdom.

As the Lord granted the office of
ptizing to many, but kept the power
d authoriti to remit sins in baptisme
ly to himselfe, whereupon *John* saith,

He it is that baptizeth with the holy Ghost: so also he giueth speech to many, but wisdom to a few, to whom hee will, and after what manner hee pleaseth. *August. de scala Paradisi.*

As the sight is conuersant about all things visible, and the hearing about all things audible: so wisdom is conuersant about all kind of beings and essences. *Pythagoras apud Stobaeum, ser. de virtute.*

As foolishnesse although it hath obtained that it desired, yet thinketh that it hath neuer enough: so wisdom is alwayes content with that is present, neither euer repenteth it selfe. *Cicero lib. 5. Tusculanar.*

As wee doe not approue the science of Physitians for the art sake, but for the health it bringeth: so wisdom, which is the Art of well liuing, would not bee desired, if it effected nothing, but now it is desired, because it is as it were the worke-mistresse of all ioy and delight. *idem. lib. 1. de Finibus.*

As the Sunne is the eye and soule of nature, by which all things are discerned, begot; nourished, increased, and cherished;

cherished:
Politian. 12.

As Gold
mettals:
vertues.

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cherished : so is wisdom in the world.

Politian. in Lamia.

As Gold is the most precious among mettals : so is wisdom among the vertues.

Lapidaries doe say that the stone *Cornecolum* being hanged about the necke, or worne on the finger, doth helpe in disputation, doth mitigate wrath, and doth stay a flux of blood : so wisdom doth profit in disputation to find out the truth, to repress anger, and to stay our readinesse to sin. *F. Ioannes à S. Geminiano, lib. 2. de metallis & Lapidibus cap. cap. 32.*

As the herbe *Amonum* is powerfull against the stings of Scorpions, doth refresh the eyes, and assuage the paine of the entrails : so wisdom doth profligate the deceits of heretickes, doth comfort the eyes of the minde, and in grieffe doth cheere the sad heart. *Idem lib. 3. de vegetabilis & planti cap. 17.*

As the Box tree hath alwayes greene leaues: so wisdom hath alwayes gratefull and amiable words. *ibidem.*

As by our tast we relish things below here vpon the earth: so by wisdom

we tast those things that are about in Heauen, *Idem, lib. 6. de homine & eius membris. cap. 65.*

A wise Man.

AS the wisest Grammarian may be found a foole in blacke-smiths worke, and as the skilfullest Pylot may be found vnexpert in the Art of Medicine : so he that is wise in those things that appertaine vnto God, may bee a foole in those things, that concerne the world. *Origenes lib. 10. in Epist. ad Rom. cap. 16.*

As sweete odours by their fragrancie doe sweeten all the places neare vnto them : so a wise man doth make all them the better that conuerse with him. *Philo lib. de somniis.*

As the Mulbery tree doth first bring forth fruit, and then Blossomes : so a wise man brings forth workes before words. *Peraldus in summa virtutum:*

Phidias could not onely make Images of Iuorie, but also of Brasse, of Marble, or if thou haddest brought vnto him any baser matter, hee would haue made the

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As Pylot

the best of it that could be made: so a
wise man, if it may bee, will shew his
virtue in riches, if not in riches, in
poverty, if hee may he will shew it in
his Countrey, if not in his Countrey,
in banishment, whether hee be Cap-
taine or Souldier, sound or sicke, or in
what estate soeuer he be in, hee will be-
cause himselfe commendably in it *Se-
neca. Epist. 86.*

As an Adamant cannot be broken:
the minde of a wise man can not bee
daunted nor enfeebled. *Idem, lib. 2. de
tranquillitate.*

As wee see the beautifull pictures,
when the Gate of the Temple is open:
so wee see excellent representations of
virtue, when a wise man openeth his
mouth. *Socrates apud Stobaeum, ser. de
virtute.*

As they that saile with successfull
winds, haue instruments ready, where-
by they may arme themselves against
a storme: so they that are wise in pro-
peritie, will prepare themselves to
beare aduersitie. *Idem apud Stobaeum,
ser. 1. de prudentia.*

As Pylots obserue the winds, least
they

they bee crossed of them : so a wise man doth obserue the affections of his mind, least hee bee ouerwhelmed of them. *Aristonymus apud Stobaeum, ser. 1. de prudentia.*

As true loue towards a woman doth not desire a witnesse, but hath enough, if it secretly and alone enioy her : so a wise man is content with the testimony of his owne conscience. *Plutarchus in Moralibus.*

As the Planet *Mercurie* departeth not from the Sunne, albeit it be otherwayes a vaging and wandring Planet : so a wise man may by no meanes wander and stray from honesty. *Plin. lib. 2. cap. 17.*

As the world is euery way round and sphericall : so a wise man seeketh for nothing without himselfe, but is content with himselfe. *Idem. lib. 2. cap. 2.*

As the Birds *Halcyones* in the midst of winter doe make the Sea calme, not onely for themselues, but also for others : so a wise man in the most turbulent times doth onely preserue vnto himselfe the tranquillitie of mind, but also maketh others quiet and peaceable. *Idem. lib. 10. cap. 23.*

As nature is admirable forming a both in gr himselfe c
cap. 2.

As snail touch any any way, their horn man be co and by leif in hand, a
idem. lib. 9.

As cert off those pa they know the *Bener* *Castor* : so sometimes he may sau
& *lib. 36.*

As God vnderstand least : so a but that w
similibus.

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As nature sheweth her selfe to lesse admirable in making a Gnat, then in forming an Elephant : so a wise man both in great and little matters sheweth himselfe excellent. *idem lib. undecimo, cap. 2.*

As snailes go slowly, neither do they touch any thing, nor moue themselves any way, but first they assay it with their hornes : so it is meete that a wise man be consideratiue and discoursiue, and by leisure and aduice take matters in hand, a tast of them being first had. *idem lib. 9. cap. 32.*

As certaine beasts doe teare and rent off those parts of their bodies, for which they know themselves endangered, as the *Bener* doth, named also of some *Castor* : so it is the part of a wise man sometimes to cast away his riches, that he may saue his life. *Idem lib. 8. cap. 30. & lib. 36. cap. 16.*

As God is the wisest and of greatest vnderstanding, and yet speaketh the least : so a wise man will speake nothing but that which is necessary. *Erasmus in similibus.*

The ancient Physiologers said that the

the Sunne was fed with salt water, and the Moone with fresh : so wise men seeke for bitter things, so they bee profitable; but fooles follow those things that are pleasant and delectable. *ibidem.*

As vnwise men doe not foresee a tempest, but too late, when they receiue harme by it; but contrarily wise husbandmen do foresee and take heed: so the common sort of vnprovident men doe learne by woefull experience; but a wise man doth auoide the euill fore-seene. As *Democritus* admonished his brother, reaping his corne in a verie hot gleame, that he should let the rest of his corne stand, and carry that into his barne hee had cut downe, because on a suddaine hee perceiued that it would raine exceeding abundantly. *ibid.*

As the Starres goe a contrary course vnto the world: so a wise man goeth against the opinion of all. *Seneca.*

As neither the world increaseth, nor the Sun, nor the Moone, nor the Sea: so all wisemen be alike. *Seneca.*

As haile maketh a great noyse vpon a tiled house, but doth it no harme: so

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man. *Seneca.*

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insultings of fortune cannot hurt a wise man. *Seneca.*

As a good workeman, is not onely a workeman in onematter alone: so a wise man doth carry himselfe well in either fortune. *Seneca.*

As a dwarfe is a dwarfe, although set on the top of a mountaine, but a *Colossus* is loftie, albeit placed in a valley: so a wise man is great in what fortune soeuer, but a foole is base in the height of prosperity. *Seneca.*

As a good workeman maketh a picture of any matter: so a wise man well guideth himselfe in any fortune. *Seneca.*

As lightning forthwith killeth any creature besides man: so the stormes of fortune forthwith ouerthroweth vnlearned and brutish people, but stirreth not a wise man.

The leaues of the shrub *Rhododendros* is poyson vnto cattell, goates and sheepe, but to man they are a remedy against the venim of Serpents: so that which bringeth destruction vnto fooles, as aduerlitie or erudition, that a wise man turneth to his good & welfare: *Plin. lib. 16. c. 21.*

Frind.

Friendship.

AS milke doth run together, and is coagulated by the rennet: so men are combined together, and made one by friendship. *Plur.*

As fire is the sweetest of all condiments, as saith *Euenus*: so friendship doth sweeten every part of the life, if it be mingled with it. *Idem.*

As they that haue a good stomack, and are sound and healthfull creatures, doe digest and concoct stones, Iron, Serpents, and Scorpions, and doe turne them into nourishment; but contrarily those that bee weake and vnhealthfull are offended with Bread and Wine: so Fooles doe loose friendship, but wise Men well know how to vse enmities aright. *Idem.*

As bruite Beasts if they be compelled by force to mingle themselues in generation with a diuerse kinde, doe not ioy in it, but hang downe their heads: so friendship doth welfare and vnite among those that be like. *Idem.*

As our eyes, tongues and hands are to be made much of, because we cannot
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live without them : so are friends, because no life is vitall without them. *Di-
on deregno orat. 3.*

Muske though it bee sweete in the smell, is sowre in the smacke; the leafe of the Cedar Tree, though it be faire to bee seene, yet the sirrup depriueth sight: so friendship though it bee plighted by shaking the hand, yet many times it is shaken off by fraud of the heart. *Iohn
Lily.*

A pinte of the wine called *Maronem* which *Homer* so much commendeth, being mingled with five quarts of water, yet keepeth his old strength and vertue, not to be qualified by any mixture: where salt groweth nothing else can breed: so where friendship is built, no offence can harbour.

The friendship of many.

AS an vnchast, and vnshamefast woman mingling her selfe with many, hath no certaine loue: so is hee that hunteth after the friendship of many. *Plut. in Moralibus.*

As a Maide gathering one flower
after

after another in a medow, is still possessed with a fresh desire to gather those that are fresher and newer, and doth neglect those shee gathered before: so are those that seeke after the friendship of many, being cloied with the friendship of one, they presently seeke for another. *Ibidem.*

As the first matter is varied after diuers formes, when it hath not the proper forme: so is the minde that searcheth for the friendship of many. *ibidem.*

The friendship of a few.

AS *Briareus* feeding fiftie bellies with an hundred hands, was no happier then wee, that feede one with two hands: so thou shalt reape as much commoditie by the friendship of a few, as by the the friendship of many; for the discommoditie is recompenced, if a few doe minister vnto thee, thou hast to minister but vnto a few. *Plutarch.*

As it is absurd for a leane man, or a blind man to feare, least he should become *Briareus* with an hundred hands, or *Argus* with an hundred eyes: so

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some doe absurdly feare, least they should haue too many friends, when they haue not as yet one true friend.

Idem.

Friendship neglected.

EVery Tree cannot bee brought to good fruit, nor euery wild beast to be tamed, therefore we are to conuert them to as good vse as we may: so they that cannot bee brought vnto friendship, let vs vse their hatred vnto our owne commoditie. *Plutarch.*

The Storke albeit she goe away, yet shee alwayes returneth to the same nest: so it is meete that wee should not forget our friends although they be seuered in place from vs, but we ought alwayes to carry their memory about with vs. *Plin. lib. 10. cap. 23.*

Friendship broken off.

AS a Diamond if it chance to bee broken with a hammer, doth fall into such small peeces, that they can hardly be discerned with the eyes: so
the

the nearest and dearest friendship, if it chance to be broken off, is turned into the greatest grudge and displeasure: and of the firmest leagues, if once they bee broken, doe spring the deadliest discords. For lenity being required with vnkindnesse doth rage about
Plin.lib.37.cap. 4.

As peeces of Christall can by no meanes be ioyned together againe: so it is a most hard thing to reconcile those, who are falled from firme friendship into mortall hatred. *Plin.libro 17. cap. 3. & libro. 37. cap. 2.*

As those things, which are wont to bee glued, if they bee dissolued, are easily glued together againe; but if the body bee broken, it is hardly set together againe: so among some if friendship be a little wronged, it is easily knit againe, but if it bee broken betweene brethren, it neuer knitteth againe, or if it knit, it is with a scarre.
Plutarch.

There is nothing so fast knit as glasse, yet once broken, it can neuer bee ioyned; nothing fuller of metall then Steele, yet ouerheated it will neuer bee
hard.

hardned: so friendship is the best pearle,
but by disdaine throwne into vineger,
it bursteth rather in peeces, then it will
bow to any softnesse.

It is salt fish that water cannot make
freshe, sweete hony that is not made
bitter with gall, hard Gold that is not
mollified with fire: so hee is a miracu-
lous friend that is not made an enemy
with contempt.

Friendship reconciled.

THe Fir tree doth so sticke together
with glew, that first the soundest
part of the tree will breake, then that
which was glewed: so after returning
into fauour againe the friendship ought
to be the firmer, and they should more
firmely cleaue together, whom the glew
of mutuall beneuolence hath coupled
together, then those whom nature hath
ioyned. *Plin. lib. 16. cap. 2.*

As Tin doth soulder together brasse
being broken in peeces, by reason of the
affinitie it hath with it: so a friend ought
to reconcile friendship broken off by
some vnkindnes, by applying himselte
vnto his friend. *Plut.*

The

The choyse and tryall of
Friends.

AS thou doest try money, whether it be counterfeit, before thou hast neede to vse it: so thy friend is to be tryed before thou hast neede of him. *Plutarchus in Moralibus.*

As he is a foole, that buying an horse doth not looke vpon him, but vpon his furniture: so hee is a very foole, that choosing a friend doth estimate him by his apparell and wealth. *Seneca.*

As *Zeuxis* did leasurely paint that, which should long endure: so that friend is to be had long in triall, that is long to continue. *Plin. lib. 35. cap. 9. & 10.*

As that ship is strongly to be built, which in tempests is to be a refuge vnto vs: so that friend is diligently to be tried, whom we are to vse to all assayes. *Plutarchus in Moralibus.*

Ixion louing *Iuno*, fell into a cloud: so some whilest they seeke for true friendship, doe embrace that which is counterfeit and false. *ibidem.*

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poyson doe cast themselues into destruction: so hee that admitteth of a friend, before he know him, learneth to his owne harme, what he is. *ibidem.*

As swallowes doe build their nests vnder the roofes of mens houses, and yet are not conuersant with men, nor doe trust them: so some haue alwayes their friends in suspicion and iealousie, especially Islanders. *Plin. lib. 10. cap. 24.*

As carefull husbandmen doe first discern by certaine markes, whether the ground be fruitfull, and doe trie it, before they commit their best seed vnto it: so a friend is to bee tryed before thou committest thy secrets vnto him.

As first wee make tryall of a vessell by water, and afterwards powre in wine: so first wee must commit some trifling thing vnto our friends, that we may trie the faithfulnessse of their silence, which albeit they tattle abroad, there is no danger in it. *Plutarch.*

As the Pyrit stone doth not display his fiery nature, except thou rubbest it, and then it burneth thy fingers: so the maliciousnesse of certaine, who profess themselves friends is not knowne, till

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thou

thou hast made sufficient triall of them.

The Camell first troubleth the water before he drinckes, the Frankensence is burned before it smell: so friends are to bee tried before they bee trusted, least shining like the Carbuncle as though they had fire, they bee found being touched, to bee without fire.

As for a true friend.

A true Friend.

AS that is not good ground, which bringeth forth no fruit, except it bee continually watered, but that is good ground, which during both heate and cold, preferueth, nourisheth, and cherisheth that was committed vnto it: so is hee not to bee called a friend, who no longer staieth with thee, then thy prosperity lasteth, but he is a true friend, that at all assayes standeth with thee, and in all fortunes standeth by thee.

As that wife is more worthy of commendations, which keepeth her fidelity to her husband, being far remoued from him, then she is, that doth the same, being

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being in her husbands sight : so is it among friends.

As a Phyſitian if the matter require it, doth ſometimes caſt into his conſections ſaffron and ſpiknard, and cauſeth his patient to taſt of toothſome meates : ſo alſo a friend doth uſe as the times requires kind blandiſhments, and comfortable conference. *Plutarke.*

As that ſound is more pleaſant, which conſiſteth of many voyces and thoſe different, then that which is one onely voyce : ſo that friend it more pleaſing, who is agreeing, that ſometimes hee doth diſagree, then hee that by flatter- ing with his friend in all things.

As Painters for a time lay by their workes, that comming to reuiew them againe, they may the better iudge of them; for aſſiduity is the cauſe, why they diſcerne the leſſe: ſo if wee would rightly iudge of our friends, let vs ſometimes haue them from vs, for then wee ſhall iudge of them the better, the reaſon, why we cannot iudge aright of our ſelues is, becauſe wee are alwayes preſent with our ſelues.

The Glazeworme ſhineth moſt

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bright

bright in the darke; the pure Frankincense smelleth most sweete when it is in the fire; the Damaske rose is sweeter in the still, then on in the stalke: so a true friend is better discerned in the stormes of duersity, then in the Sunshine of prosperity.

As it is not the colour that commendeth the good Painter, but a good countenance; nor the cutting that valueth the Diamond but the vertue: so it is not the glose of the tongue that trieth a friend, but the faith.

As the flowers that are in one Nose-gay, are not of one nature, nor all rings that are worne vpon one hand, are not of one fashion: so all friends that associate at bed and bord, are not of one disposition. *Scipio* must haue a noble mind, *Lelius* an humble spirit: *Titus* must lust after *Sempronia*, *Gysippus* must leane her: *Damon* must goe take order for his lands, *Pythias* must carry behind, as a pledge for his life.

A cunning archer is not knowne by his arrow, but by his aime: so a friendly affection is not knowne by the tongue, but by the faith.

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A living creature hath his chiefest strength within him : so a true friend without ostentation, doth then most helpe, when he concealeth it.

As a Physician doth cure his parient, he not feeling it: so one true friend doth helpe another without telling it. *Plut.*

There is so great concord in musicke, that it seemeth to be but one sound, and one voyce : so true friends are but one minde.

Certaine apples are bitter-sweete, and in old wine the very smartnesse and tartnesse is delightful: so the memory of dead friends doth bite the mind, but not without pleasure. *Seneca.*

As hony doth pierce and purge exulcerated wounds, otherwise it is sweete and delectable: so the liberty of a friend doth not bite, but that which is vicious and corrigible. *Plut.*

The Phisitions *Cucurbite*, drawing all the infection in the body into one place, doe purge all the diseases : so the sarres of friends, reaping vp all the hidden malices or suspitions, or follies that lie lurking in the mind, maketh the knot more durable.

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Water is prayſed, for that it ſauore h
of nothing, fire for that it yeeldeth to
nothing : ſo ſuch ſhould be the nature
of a true friend, that it ſhould not ſauor
of any rigor, and ſuch the effect, that
it may not bee conquered with any
offence.

Methridate muſt be taken inward-
ly, not ſpread in plaſters; purgations
muſt be vſed like drink not like bathes:
ſo the counſel of a friend muſt be faſtned
to the mind, not the eare: followed, not
prayſed, imployed in good liuing, not
talked of in good meaning.

A ſained Friend.

AS ruptures and cramps doe then
pinch, when the body is moleſted
with any diſeaſe: ſo falſe harted friends
doe ſawne vpon proſperity, but doe
afflict them that be in aduerſity, and
inſult ouer their miſfortune. *Plut.*

The ſwallow in ſummer flyeth vnto
vs, but in the winter flieth from vs: ſo
an vnfaithfull friend is preſent in pro-
ſperity, but altogether abſent in aduer-
ſity. *Plin. lib. 10. cap. 24.*

The

The birds *Seleucides* are neuer scene of the inhabitants of the *Caspian* mountains, but when they haue neede of their aide, against the Locusts deuouring the fruit, neither doe they know whence they come, or whither they goe: so certaine doe neuer appeare but when they haue neede of our helpe, neither doe they visit their friends, but when some necessity doth vrge them. *Plin. lib. 10. cap. 27.*

As thou canst not retaine hurtfull meate without offence, nor cast it vp with griefe: so if thou retainest an euill friend, hee hurteth, neither canst thou cast him off without enmity and tumult, as if thou shouldst cast forth choler. *Plut:*

As *Creon* did nothing helpe his daughter, but embracing her did perish with her in the fire: so many not enioying happy friends, do perish with those that are infortunate. *ibidem.*

As those that be vnskillfull in swimming, whilst they would helpe them that are in danger of drowning, doe drowne together with them, and doe hurt more, then they profit: so doe

those friends that in aduersitie doe onely lament and sorrow with their friends. *Idem.*

As flies doe not remaine in those vitling houses, where there is no fauors nor smels : so the vulgar and popular friends of rich men doe tarry no longer then profit continueth. *Idem.*

Mice doe gnaw the meate, and doe liue vnder the same roose with men, yet they doe not conuerse with them : so some friends searse current, neither doe forsake by reason of commodity, neither doe loue or repose affiance.

As the fish *Scolopidus* in the floud *Araris*, at the waxing of the moone is as white as the driuen snow, and at the waning as blacke as a burnt coale : so a fained friend in prosperity is very louing, but in aduersity exceeding lowring.

As all coynes are not good that haue the image of *Cesar*, nor all good that is coyned, with the Kings stampe : so all is not truth that beareth the shew of godlinesse, nor all friends that beare a faire face.

As the Rauē which *Noah* sent forth
of

of the Arke, made no longer reckoning of him, who had saued her from death, and maintained her in the Arke one hundred and fiftie dayes, then shee stood in need of him: so many friends doe now esteeme, delight, prayse, and often visite thee, because they would supply some of their present necessities by thee, which being compassed, they are no longer for thee.

As a fruitfull tree is so long cared for; as it brings forth store of fruit, but when it failes to bring the wonted increase, no man cares for it: so and no otherwise stands the case with thee, while thou hast riches, credit, and art in prosperity, thou shalt bee sure to be beloued, honoured and visited, but if thy state impaire, and need catch thee by the back, then the world no longer smiles vpon thee, farewell poore forsaken man, no more fruit, no more friends.

As there is great conformitie and vnion between Gold and Quicksilver, yea such and so much, as when the Gold is purified in the furnace, the Quicksilver (being conuerted into
N 5. smoke)

Smoke) is sought of the Gold in what part soeuer of the fire it be, to vnite it selfe therewith yet notwithstanding all this affection and friendship, whensoever the Gold is taken forth of the fire, it forsakes and leaues the Quicksilver there behind, conuerted into smoke, and there ends the kindnesse: so at what time thou shalt enter into the fire of tribulation, the friendship thou hadst with many will be turned into smoake, and so shalt thou bee left in the furnace of affliction.

As there are many current riuers, which in winter time are full of water, when as there is no necessitie of water, yet in summer following are dried vp, when euery one standeth most in need of water, which dried vp riuers helpe not the thirsty traueller, but when hee comes to drinke, and finds none, returneth thence deceived: like to such riuers are fained & counterfeite friends, who in time of prosperity, and when no neede is, promise much, but when time of aduersitie commeth, and that there is manifest necessity to be scene, performance commeth short, all friendship

ship is dried vp, and not a drop to bee found.

As the Marigold opens early in the morning, being fresh and faire, but at night shuts vp againe, as halfe dryed and withered: euen so the worlds friendship soone fayles and withereth, the Sunnes heate perisheth the flower, and afflictions triall putterh downe all loue and friendship.

As *Ixion* prosecuting *Iuno*, fell into a cloud: so many doe runne into counterfeit and fained friendship, *Plut.*

As Choak-weede is an enemy to Ciches and Orobo, as Cockle is hurtfull vnto Wheate, as wild Otes is noysome vnto Barley, as Henbane is mortall vnto Lentilles, and all these doe kill by embracing: so the friendship of some is more pestilent, then their enmitie. *Plin. lib. 18. cap. 45.*

The swallow which in Summer creepeth vnder the eues of euery house, in winter leaueth nothing but durt behind her; the Humble Bee hauing sucked Honie out of the faire flower doth leaue it, and loath it: so a fained friend hauing got what commodity,

modity hee can, leaue his friend in the luds.

*The comparison of a friend and
a flatterer.*

AS Patroclus going to the battaile, tooke all Achilles armour, besides his speare, which hee touched not, by reason of the waight and bignesse: so a flatterer doth take vpon him all the signes and tokens of a true friend, besides the libertie of admonishing. *Plutarchus.*

As a Physitian doth his endenour to maintaine and encrease health: so also doth a friend; but a flatterer dealeth superficially, and suggesteth that, which onely delighteth. *Idem:*

A flatterer is like that Schoolmaster, that chideth his Scholler for his stile and paper and neuer blameth the barbarismes and solacismes he committeth. *Idem.*

He is like also to an ill oratour, answering nothing to the arguments, but earping at the voyce, and the bookes negligently written. *idem.*

As

As if a man seeming a Physitian, should cut the haire and nailes of a man diseased with blaines, botches and fistulaes : so a flatterer vseth libertie in those things, in which there is no need. *Idem.*

As a sweete odour smelleth well, and so also doth a medicine; but that is profitable for nothing, but to delight; this besides the odour hath also greater profit : so also a flatterer is onely pleasant, but a friend is profitable and necessarie. *Idem.*

As a picture hath pleasant colours; and Medicines haue also acceptable colours: so a friend doth therefore delight, that hee may helpe; but a flatterer onely delight. *Idem.*

Where the body is swelled and puffed vp with corrupt and vicious humours, there arise botches and impostumes : so what a friend is. angry with, loueth or hateth, that the flatterer inuerteth to a crosse end. *idem.*

A Medicine applied to a wrong place, doth afflict without fruit: so doth admonition being vsed out of due time. And the same doth a friend with grieve, which

which the flatterer doth with pleasure,
for both of them doe hurt. *idem.*

Marriage.

AS Chaines and Fetters take
Strength by being linked toge-
ther: so doth the state of the family by
the consent and agreement of man and
wife. *Plut. in Moral.*

As the body can doe nothing with-
out the soule, nether can the soule bee in
quiet, except the body be in health: so
betweene husband and wife all things
are in common. *ibidem.*

They that baite their fish-hooks
with poyson, doe easily both kill and
catch the fish, but corrupted & naught:
so they that compasse their husbands,
or wiues by sorcerie, amorous potions,
or poysons of loue, shall haue them
stupid, dull and vnprofitable. *ibidem.*

As Circe did not enioy them, whom
shee had turned into Swine and Lyons,
but beyond all had most comfort and
loue of *Vlysses*, being in his right forme
and shape: so those women that get
themselues husbands by Magicke and
Witch.

Witchcraft, doe leade an vnpleasant life with them, by reason they are wood and out of their right minds. *ibidem*.

Those women that had rather raigne and dominere ouer foolish and sottish husbands, then obey those that are wise and discrete; doe as they, that in a voyage make choyse rather to lead a blind man., then to follow him that seeth, and is skilful in his way *ibid*.

As *Pasiphae* being the wife of *Minos*, chose rather the company of a Bull, then of her husband : so certaine lasciuious women being married to temperate and continent men, doe diuert their minds to the lust of incontent and intemperate lechers. *ibidem*.

As they that cannot mount vpon an horse by reason of weakenesse, doe teach him to bend his knees : so some hauing married generous and high spirited wiues, endeouour not to make them better, but to bring them vnder *ibidem*:

According to the greatnesse of the horse wee square his furniture : according to the dignity of the wife the government is to be moderated. *ibidem*.

As

As moyſture doth mingle it ſelfe in every part : ſo, betweene the married thereought to bee a generall community. *ibidem.*

As it is called wine, although the greater part of it bee water, mixed with the houſe and poſſeſſions of the huſband, albeit the wife brought the greater part. *ibidem.*

As Chriſt was borne of a Virgine, that he might ſhew that light was riſen to the world from a Virgine : ſo hee wrought his firſt miracle at a marriage at Cana in Galile, that he might both honour Virginitie by his birth, and marriage by his diuine miracles, by which he turned water into wine. *Epiphanius hereſi. 67. contra Hieracitas.*

As the Sea ouerſwelling his bankes : ſo is man or woman tranſgreſſing the bonds of marriage. *Chryſoſtom. Homil. 1. operis imperfecti.*

When thou ſeeſt a man continually haunting the houſes of Phyſitians and and Chirurgians, thou mayeſt well coniecture, that that man is not well : ſo when thou ſeeſt a man or woman, ſeeking for a diuorce, or to ſeparate them.

themselves, know for certaintie, that he is a lasciuious man, and the women an incontinent harlot. *Idem hom. 23. operis imperf.*

As partners doe not thriue well, except they liue peaceably together: so neither doth man nor wife, except they louingly liue together. *Idem Homil. 26. in 1. Cor.*

A righteous man although he desireth to bee dissolued, and to bee with Christ, yet hee taketh nourishment, not for a desire to liue, but in the dutie of prouidence, because it is necessarie that he liue for the good of others: so it was needfull, not lustfull, that holy men did linke themselves in marriage with woman, for that that meate is vnto man that is marriage vnto mankind. *Augustinus de bono coniugali, cap. 16.*

As the merite of patience in *Peter*, who suffered is not greater then in *Iohn*, who suffered not: so the merite of continencie in *Iohn*, who was neuer married, is not greater, then in *Abraham*, who begat children. For this marriage, and the others virginity in their severall times both serued Christ. *ibidem cap. 24*

As

As a husbandman, after he hath committed his seed to the ground, expecteth haruest, neither doth cast in more seed: so the meane and moderation of our concupiscence is limited in the procreation of Children. *Athenagoras de resurrectione mortuorum.*

When we buy houses, horses, and Seruants, we looke that they be strong, sound and faithfull: so when we marry a wife, we should regard that shee bee religious, chaste, and modest. *Chrysost. orat. de pulchritudine & uxore como 5.*

As he that saith mariage is naught, dispraiseth virginity: so hee that saith virginity is naught, disprayseth marriage, because in comparison, meliority taketh increase and augmentation from his positiue good. *Idem. lib. de virginitate.*

As they that will not suffer their seruants to eate and drinke openly, doe force them to gourmandize priuely: so they that will not communicate, their mirth, sportings & playings with their wiues, cause them to make substitutes vnto their husbands, who may administer these things vnto them. *Bernardus*

*nardus Scardeonius, de pudicitia matris-
mij, cap. 18.*

As chaffe is soone set on fire, and
soone quenched, except some firmer
matter bee put vnto it, to nourish it: so
the loue of married folkes kindled only
by beauty, doth soone vanish, except
it bee supported by good conditions,
and nourished with wisdom. *Rhodi-
ginus, lib. 28. cap. 21.*

Geometricians say, that lines and
superficies are not moued of themselves,
but together with their substances: so it
is meete that a Wife haue no affection
proper to her selfe, but that her studies,
cares, laughter and whatsoever else be
common with her husband. *ididem.*

Kings that bee wraстlers cause their
subjects to exercise that feate; Princes
that are Musicians incite their people to
use instruments: so husbands that are
chast and godly, cause also their wiues
to imitate their goodnesse, as we com-
monly say, a good iacke, makes a good
gill, and this holds *è diuersò.*

As the paine in the left side procures
griefe in the right side: so it behoueth
a husband to be moued with the com-
modities.

modities or discommodities of his wife, and so must the wife.

Vessels when they are new glued are dissolued by euery occasion, but when their ioynts are well knit together, they are scarcely sundred with fire or sword: so the first fellowship of married couples is broken by light trifles, but if it bee well knit it is farre more firme.

As feuers arising of hidden causes, and growing by little and little, are more fearefull and grieuous, then those that spring from manifest and vrgent causes: so hinden and concealed enmities doe more violate the amity of those that bee married, then those that are expostulated and explained.

As gall was cast out from the sacrifice of *Iuno*: so the mariage bed should bee without bitternesse.

A Wife.

AS an Oratour doth more moue his audience by vrging the matter to the purpose, then by his affected exornations: so a chaste Wife doth more please her honest husband and by her
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vertuous demeanour, and religious conuerſation, then by garish attire, or finicall ornaments. *Plutarchus in Moralibus.*

As a Pipers melody is by anothers ſound: ſo a woman ſhould take and anſwere by her husband. *Ibidem.*

The Moone when it is ioyned with the Sunne, is obſcured and hid, but when it is farre from the Sunne, then it ſhineth: ſo a froward and peeuiſh wife, pouteth and puleth in the preſence of her husband, but in his abſence is as merry as a Cricket, or Pope *Iohn.*

As Philoſophers honouring a Prince, doe make themſelues more noble, not the Prince: ſo wiues ſubmitting themſelues to their husbands, obtaine praiſe, but endeououring to ouerrule them, they heare ill. *Plut. in Moral.*

As accidents are not moued of themſelues, but are moued with their ſubiects and ſubſtances, as wee ſay in Logicke: ſo a wiſe muſt apply her ſelfe vnto her husband both in earneſt and play, in mirth and mourning. *Ibidem.*

When the bluſtring wind ſtrives to carry away our cloakes or garments, wee

we hold them the faster ; but if the Sun
cast his hot beames vpon vs , wee put
off both cloake and coate : so if a wife
endeuour to reclaime her husband from
any enormitie by railing and curst
speeches , shee more prouoketh him ;
but if shee intreate him with milde
words , and vse her pleasingest parts ,
she workes a great deale more effectually.
ibidem.

He that commeth neare Elephants,
must not haue a bright shining garment
hee that comes neare Buls , must not
weare red nor purple , hee that trauels
by Tygres , must not sound Tymbrels
nor beils , for with these things , these
beasts are madded : so a wife must ab-
staine from those things , which shee
knoweth will anger her husband. *ibid.*

As there is no profit of looking
glasses set with Gold & precious stones,
except they represent right formes : so
there is no fruit of a rich wife , except
shee will dispose her life according to
her husbands ; and liue in vnity and
concord with him. *Apud Stob. serm. 70.*

As she is a foole , that dare not wash
her face , because she would not haue her
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husband thinke shee paints it : so shee is a nigger, that dare not laugh, least her husband should thinke shee is lasciuious. *Plut. in Moralibus.*

As wine is so sharpe, that the same is notwithstanding profitable and pleasant, not bitter, as aloes : so ought the huswife of a family to be. *ibidem.*

They that feare their Vines will make too sharpe Wine, must not cut the armes, but graft next to them Mandrake, which canseth the grape to bee more pleasant: so they that feare to haue curst wiues, must not with rigour seeme to reclaime them, but speake gentle words in euery place by them, which makes them more quiet.

As a Diamond is not brused by the hammer, but by blood : so a wife is not wonne by force, but by faire meanes.

As a worme perisheth wood : so a wicked wife destroyeth her husband. *Proverb. 5.*

As it is irkesome liuing in the wilderness: so it is tedious liuing with a wrathfull wife. *ibidem.*

As it is dangerous to dwell with a
Dragon

Dragon and Lyon : so it is perillous to remaine with a malicious wife, *Eccle. 25.*

As it is wearisome for an old man, to climbe vp a sandie hill : so it is irkesome for a quiet man to abide with a brawling wife. *Eccles. cap. 21.*

As stormes and whirldwinds ouerwhelme old ruinous ships : so the wicked endeouours of wiues doe drowne the brittle soules of their husbands, *Basilus hom. de diuine.*

As no man knowes, where the shooe wrings, but hee that weares it : so no man knows the disposition of a woman but hee that hath married a wife. *Plut. in Moralibus.*

As hee is vnwise, that forsakes the hony because hee is stung of the Bees : so that wife is not very wise, that forsakes her husband, because he angreth her. *Ibidem.*

As the Aspe doth borrow poyson of the Viper : so one wicked gossip doth borrow venim of an other, to spit at their husbands. *Diogenes apud Maximum sermone. 39.*

As birds doe treade onely for procreation :

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creation : so should man and wiselye together for procreation of issue. *F. Ioannes à S. Geminiano lib. 4. de nascilibus & volatilibus cap. 15.*

As both the male and female birde doe nourish their yong ones : so should man and wife ioyntly bring vp their children. *Ibidem.*

The storke doth alwayes associate himselfe with his female so long as shee liueth : so the husband ought to sticke to his wife till death part them. *ibidem.*

As storkes hate adulterous treadings : so should man and wife detest adulterous copulation. *Ibidem.*

As Cats wax wood being annointed : so some wiues are mad , if their husbands vse oyntments , either because they suppose they are not healthfull , or else that they affect other women. *Plutarchus.*

Matrimoniall Society.

AS Christ loued the Church : so husbands must loue their wiues
Ephes. 5.

The Viper being the deadliest of all
O Serpents

Serpents, desireth to engender with the Sea Lamprey, and by hissing doth bring the Lamprey out of the vast ocean, and so the Lamprey engendereth with the poysonfull Viper: so a Wife must beare with her Husband, though he be rough and cruell, neither for any wrath or fury must shee breake the mariage bond. He doth strike thee, thou must beare him: he is thy Husband; hee is a drunkard, but he is ioyned by nature vnto thee. Hee is fierce and implacable, but hee is thy member, and the most excellent of all thy members. But as the Viper doth vomite out his poyson for the reuerence of engendering: so a husband must put away all fiercenesse, roughnesse, cruelty, and bitternesse towards his wife for the reuerence of vnion. *Basilins hom. 7. Exameron.*

If souldiers agree well together, all things succeed prosperously, but if they dissent, all runnes to ruine: so it is betweene man and wife. *Chrisost. hom. 20. ad Ephes.*

If a Captaine ranke his souldiers well together, the enemy cannot make any inroads into his Campe: so if the
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Husband, the wife, the children and seruants bend all one way, great is the vinity and concord of that house. *ibid.*

As thou art thy wiues and she thines: so are thy goods hers, and hers thine. *Ibidem.*

As when the gouernours of a Ship doe disagree, they that are in the Ship with them, doe feare shipwracke: so when the man and wife are at variencie and debate, it is likely, that they that dwell with them, shall partake of their inconueniences. *Idem. Hom. 56. in Genesim.*

Whatsoever a King heareth deuised against his Kingdome, hee presently thinketh it to be true, his mind is full of suspicion because he loueth his Kingdome well, and is ieaious ouer it: so if a husband loue his wife well and shee him, whatsoever ill they heare spoken one of the other, they are presently suspicious and ieaious; and albeit it be not fit or worthy to be heard, yet the zeale and ardent loue, that they would haue nothing amisse in either of them, doth make the hearing of it, and the suspicion and ieaousie of it

collerable and excusable. *Idem. hem. 2. operis imperf.*

As no man curteth off his legs, because they are lame, nor his feet, because they are distorted, nor his hand because it is withered, because no man hates his owne flesh, but doth nourish it: so no man ought to dislike, hate, or detest his wife, nor a wife her husband, saying he or she is such and such an one, because they both partake of one nature, and haue tyed themselues together with the indissoluble knot of marriage. *Isidorus Clarius oratione tricesima quinta tomi primi.*

Loue.

AS the roote, which the Physitians commonly call Rubarbe, doth by a certaine peculiar vertue purge choler, albeit by nature it bee cholericke: so many times it commeth to passe, that one loue doth drine out another, as one naile doth expell another, or anger putteth away anger, and grieve, grieve.

As the fish *Echeneis*, of some called *Remora*, albeit but little, yet stayeth a
Ship

Ship vnder saile : so now and then a
a faire maide, although but of small
strength, stayeth man hasting to study,
or posting to warre, and detaineth him
with her.

As the brightnesse of the Sun doth
heate and shine vpon the face of the be-
holder: so true loue doth heate the mind
by desire, and shine in the face by ex-
ample. *Isota de contemplatione amoris
diuini.*

Teares fall from the eyes vpon the
brest: so true loue ariseth from the vn-
derstanding, and falleth into the heart.
Ibidem.

As enuie consumeth both body and
soule: so doth loue.

As fire laid by wax doth easily melt
it: so the fire of loue doth easily dis-
solue arrogancie. *Chrysostomus cap. 5.
ad Galat.*

As fire is not felt without burning:
so loue is not touched without piercing.
Basil. de vera virginitate.

As poyson mixed with sweete wine
at the first is pleasant to the drinker,
but afterwards it deadly payneth: so
they that bettow their Loue vpon fare

and beautifull Harlots, at the first feele pleasure, but afterwards dolour, sorrow and bitternesse doe follow. *Diogenes apud Laertium. lib. 6.*

As the Sun hath many beames: so loue hath many passions.

As the Snn-beames doe pierced deeply: so loue doth pierce deadly.

As the dropsie commeth of abundance of moysture: so loue springeth many times from abundance of lust.

As a lampe is maintained with oyle: so loue is nourished with idlenesse.

As two boords are ioyned together with glew: so a man and woman are ioynly combined and vnited together by loue.

As a Ship doth perish without a Pylot; as a Citie is in danger without a Magistrate; as the world is full of darknesse without the Sun: so the life of mankind is not vitall without loue. *Philippus Beroaldus oratio habita, in enarratione Propertij.*

As the Diamond is beaucious to the sight, and yet deadly poyson to the stomacke; and as the *Bacan* leafe containeth both the Antidote, and the Aconite:

Aconite: so loue (vnlesse only grounded vpon vertue) breedeth more disparagement to the credit, then content to the fancy.

The eyes of many louers are like Salamander stones, that fire at the sight of euery flame; and their hearts are as queasie as the Minerals of *Aetna*, that burne at the heate of the Sunne, and are quencht with the puffle of euery wind.
Greene.

As fire without fewell: so is loue without lands.

As the Cedar tree without fruit; or the corne sowne in the sands that withereth for want of moysture: so is loue without wealth.

As the Chrysolite is proued in the fire; and the diamond by the Anuill: so loue is tryed, not by fauour of Fortune, but by the aduersitie of Time.

As the fairest blossomes, are soonest nipt with frost; and the best fruite soonest touched with Caterpillers: so the ripest wits are most apt to bee ouerthrowne by loue.

As the Heban blossomes open with the dew, and shut with the Sun: so

louers in presence of their mistres haue their tongues tied and their eyes open, pleading with the one, and being silent with the other.

As men allure Doves by the beauty of the house; and reclaime Haukes by the fairenesse of the lute; so loue ioyned with vertue is able to recall the most stragling *Aeneas* to make sailes againe to *Carthage*.

The ratling thunderbolt hath but his clap, the lightning but his flash: so hot loue begun in amoment, endeth in a minute.

The drie touchwood is kindled with lime; the greatest mushrumpe groweth in one night; the fire quickly burneth the flax: so loue easily entereth into the sharpe wit without resistance, and is harboured there without repentance.

In battailes there ought to be a doubtfull fight, and a desperate end; in pleading, a difficult entrance; and a diffused determination: so in loue there is a life without hope, and a death without feare.

Fire cometh out of the hardest flint with the Steele, oyle out of the driest
Icate

Ieate by the fire : so loue out the of
stoniest heart by faith, by trust, by time.

As the Hoppe, the poale being neuer
so high, groweth the end; as the dry
Beech kindled at the roote, neuer lea-
ueth vntill it come at the top, and one
drop of poyson dispearseth it selfe into
euery veine; so affection hauing caught
holde of the heart, and the sparkles of
loue kindled in the liuer well suddainly
though secretly, flame vp into the
head, and spread it selfe into euery
finew.

New loue worketh like new wine.
Or water in a caudron, which when it
feeleth the heate of the fire, it forthwith
boileth, swelleth, and is caried aloft.

As the Hunter plieeth his hounds, the
Falkner his Hawkes, and the fisher his
angle, forgetting the paine through de-
light of the pastime: so the louer pro-
secuteth his loue, esteeming all labours
and troubles but trifles, in respect of the
inning hope of his amorous haruest.

As the fore-called an Oncom or
Fellon, beginning at the fingers end, and
by sufferance falling into the ioynt doth
hazard a Mahem, or at the least-wise a

Cure : so loue beginning at the eye, and by sufferance descending to the heart doth threaten life, or at the leastwise Reason : as the one therefore at the first is to bee scalded ; so the other is presently to be suppressed, for without a timely violence, either malady is incurable. *William Warner in his Pan. Syrix.*

As fire in what place soeuer it bee, euer worketh : so our will neuer stands idle, neither knowes how to liue without louing.

As an Apple being well knit together and mellowed, is more sweet and pleasing then when it is Greene ; yet that Apple being ouer-ripe and too much mellowed, becomes wrinkled, sapelesse, and wel-neere saourlesse : euen such is the loue of men ouer yong and ouer old, the one sowre and sharpe, the other dry and sencelesse.

As one onely light makes an entire and perfect shadow, whereas many lights being together, confounds and defaceth it : euen so from one onely Friend and loyall louer, true and perfect loue is to be expected.

As.

As one knowes not a Musition, but either by his voyce or touching his instrument: euen so he cannot be reputed a perfect louer, except hee make it knowne by the testimony of the true signes belonging to loue.

As without threed, a needle serues to no vse: so neither the pleasures of loue, without due prosecution; and though a needle haue two, three eyes or more, by reason whereof it carries as many threeds with it, yet it makes but one entranee, marry it makes the worke the faster: enen so, he that delights to dally with many, binds himselfe thereby the more strictly to her loues in deed. *Leon Baptista Alberto Florentino, in his Hecatonphila.*

As the most constant patience (being too farre prouoked) conuerteth into furie: so a wrathfull louer is more to be feared, than a sauage monster that hath no reason.

As the best wine doth make the sharpest Viniger: so the deepest loue turneth to the deadliest hate.

Bauen though it burne bright, is but a blase: scalding water if it stand a while,

while, turneth almost to Ice; Pepper though it bee hote in the mouth, is cold in the maw: so hote loue is soone cold, and that affection that frieth in words, commonly freezeth in workes.

As *Iupiter* transformed himselfe into the shape of *Amphitrio*, to embrace *Alcmena*, into the forme of a Swan to enioy *Leda*, into a Bull to beguile *Io*, into a showre of Gold to winne *Danae*: so *Neptune* changed himselfe into an Heyfer, a Ramme, a flood, a Dolphin, onely for the loue of those he lusted after. And *Apollo* conuerted himselfe into a shephard, into a bird, into a Lyon, for the desire he had to heale his disease.

As the first draught of wine doth comfort the stomacke, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the second perillous, the pestilent.

The least sparke if it be not quenched will burst into a flame; the least moath in time eateth the thickest cloath; and I haue read that a short space there was a Towne in *Spaine* vndermined with Conies, in *Thessalia* with Moules, with
Frogges

Frogges in *France*, in *Africa* with Flies: so loue, which secretly creepeth into the mind, (as the rust doth into the iron, and is not perceined) consumeth the body, yea, and confounds the soule. *Iohn Lilly.*

The little graine of Mustard-seed in time becommeth a tree, the slender twigge groweth to a stately greatnesse, and that which with the hand might easily haue beene pulled vp, will hardly with the axe be hewen downe: so loue at the first may bee easily eradicated, which being growne can hardly be razed.

As a sinew being cut, though it be healed, there will alwayes remaine a scarre, or as fine linnen stained with blacke ynke, though it be washed neuer so often, will haue an iron mowle: so the minde once mangled or maymed with loue, though it bee neuer so well cured with reason, or cooled by wisdom, yet there will appeare a scarre, by the which one may gesse the mind hath beene pierced, and a blemish, whereby one may iudge the heart hath beene stained.

As they that angle for the Tortois, hauing once caught him, are driuen into such a litherneſſe, that they looſe all their ſpirits being benumbed: ſo they that ſeek to obtaine the good will of Ladies, hauing once a little hold of their loue, are driuen into ſuch a traunce, that they let goe the hold of their liberty, bewitched like thoſe that view the head of *Meduſa*, or the Viper tied to the bough of the Beech tree, which keepeth him in a dead ſleepe, though hee beginne with a ſweete ſlumber.

New Wine is more pleaſant then whoſome, and Grapes gathered before they be ripe, may ſet the eyes on luſt, but they make the teeth on edge: ſo loue deſired in the bud, not knowing what the bloſſome will be, may delight the conceit of the head, but it will deſtroy the contemplatiue of the heart.

Apelles was no good Painter the firſt day; he that will ſell Lawne, muſt learne to ſolde it: ſo he that will make loue, muſt firſt learne to court it.

As betweene the ſimilitude of manners, there is a frienſhip in euery reſpect.

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respect absolute : so the composition of the body, there is a certaine loue ingendred by ones lookes, where both the bodies resemble each other, as wouen both in one loome.

Euery flower hath his blossome, his saueur, his sap : so euery desire should haue to feed the eye, to please the wit, to maintaine the estate.

Poyson will disperse it selfe into euery veine, before it pierce the heart : so loue maimeth euery part before it kill the liuer.

As by *Basill* the Scorpion is ingendred and by the meanes of the same hearbe destroyed : so loue which by time and fancy is bred in an idle braine is by time and fancy banished from the heart.

As the *Salamander*, which being a long space nourished in the fire, at the last quencheth it : so affection hauing taken hold of the fancie and liuing as it were in the minde of the louer, in tract of time altereth and changeth the heat, and turneth it to chilnesse.

As the *Almond Tree* beareth most fruit when it is old : so loue hath greatest

greatest faith when it groweth in age,

The yong Vines bring the most wine,
but the old the best : so tender loue
maketh greatest shew of blossomes,
but tryed loue bringeth forth sweetest
iuyce.

As the precious stone *Anthracites*,
being throwne into the fire, looketh
blacke and halfe dead, but being cast
into the water, glistereth like the Sun
beames : so the precious mind of man
once put into the flame of loue, is as it
were vgly and looseth her vertue, but
sprinkled with the water of wisdom,
and detestation of such fond delights,
it shineth like the glorious rayes of
Phœbus.

As the best charme for a toothach is
to pull out the tooth : so the best re-
medy for loue, is to weare it out.

Fire is to be quenched in the sparke,
weeds are to be rooted vp in the bud,
follicies in the blossome, greene sores are
to be dressed roughly least they fester,
tetter to be drawne in the beginning,
least they spread, Ringwormes to be
annointed when they first appeare, least
they compasse the whole body : so the
assaults

in age,
st wine,
er loue

assaults of loue are to be beaten backe
at the first siege, least they vndermine
at the second.

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sweetest

Hearbs that are the worse for water-
ing, are to be rooted out, Trees that
are lesse fruitfull for the lopping, are to
be hewen downe, Hawkes that waxe
haggard by manning, are to be cast off:
so fond louers that increase in their fol-
lies when they be reiected, are to be
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The Spaniell that fawneth when hee
is beaten, will neuer forsake his Master:
so the man that doteth when he is dis-
dained, will neuer forgoe his Mistresse.

The fens would not go into the Laby-
rinth without a threed, that might shew
him the way out: so neither any wise
man will enter into the crooked corners
of loue, vnlesse he know by what means
he might get out.

Hot fire is not onely quenched by
the cleare fountaine: so neither is loue
only satisfied by the faire face.

He that hath sore eyes, must not be-
hold the Candie: so he that would leaue
his loue, must not fall to remem-
bring of his Lady, the one causeth
the

the eye to smart, the other the heart to bleed.

You shall neuer beate the flie from the Candle, though shee burne, nor the Quaile from the Hemlocke, though it beepoyson: so neither the louer from the company of his Lady, though it be perillous.

As the hearbe *Heliotropium*, is alwayes inclined to that place where the Sunne shineth, and being depriued of the Sunne, dyeth; and as *Lunaria* is hearbe, is long as the Moone waxeth, bringeth forth leaues, and in the waning shaketh them off: so a louer whiles hee is in the companie of his Lady, where all ioyes encrease, vttereth many pleasant conceits, but banished from the sight of his Mistresse, where all mirth decreaseth, either liueth in Melancholy, or dyeth with desperation.

As *Andromache* whensoever shee saw the Tombe of *Hector*, could not refraine from weeping, or as *Laodamia* could neuer behold the picture of *Protesilauus* in wax, but shee alwayes fainted: so louers, whensoever they view the

heart to the image of their Ladies, though not the same substance, yet the similitude in shadow, they are so benumbed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tongues to make answere.

There must in euery Triangle bee three lynes, the first beginneth, the second augmenteth, the third concludeth it a figure: so in loue three vertues, affection, which draweth the heart, secrecie, which increaseth the hope, and constancie, which finisheth the worke, without any of these rules there can bee no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no bird that flieth with one wing: so no loue lasteth with one limme.

As the earth wherein the mines of siluer and gold is hidden, is profitable for no other thing but merals: so the heart wherein loue is harboured, receiueeth no other seed but affection.

When the Hoppe groweth high, it must haue a poie, when the Iuie spread-

spreadeth, it cleaueth to the flint, when the Vine riseth, it draweth about the Elme: so when Virgins wax in yeares, they follow that which belongeth to their appetites, loue, loue.

As fire cannot be hidden in the flax without smoake, nor Muske in the bosome without smell: so neither can loue be hidden in the breast without suspicion.

As the straightest wands are to be bent when they be small: so the precise Virgins are to be wonne when they be young.

As fire when it bursteth out, catcheth hold soonest of the driest woode: so loue when it is reuealed, fasteneth easiest vpon the affectionate will.

As an English man cannot abide a stranger to be his equall, nor to be dared by any: so he cannot by any meanes suffer a partner in his loue.

As there are foure kinds of warres; forraine, ciuill, combate, and in the conscience: so there are foure kinds of loue; spirituall, carnall, temporall, and common. *F. Iohannes à S. Geminiano lib. 1. de calo & elementis, cap. 4.*

As the Raine-bow hath foure principall colours in it; red, iacinth colour, azure, and Greene: so loue especially worked foure passions in the soule; zeale, excesse, hatred, and languorment. *Ibidem.*

As the Sun-beames pierce deeply: so doth loue. *Ibidem.*

Loue is likened to the Figge Tree, whose fruits is sweete, whose Roote is more bitter, then the claw of a Bittor: to the Apple in *Persia*, whose blossome sauoureth like Honny, whose bud is more sowre then gall: and to a Labyrinth which leadeth vs into worser paines, then *Sisiphus* suffereth, into more torments then *Tantalus* abideth, and into greater griefe then *Ixion* beareth.

As no man can be twice happy; as Saint *Hierome* writeth in an Epistle to *Julia*, Chapter foure: so to be wise, and take to loue, is scarcely graunted to loue aboue.

As Stars abound in Heauen, Hares in *Athens*, and Bees in *Hybla*: so loue is full of flights.

The sting of a Serpent by continuance enuenuometh the whole body, he that is charmed

charmed of the *Torpedo* by procrastination runneth mad : so the pricke of loue by delay is vncurable.

As *Anacreon*, who spake by experience, and writ by prooffe, calleth loue a tyrant, mischieuous, cruell, hardy, vnkind, foule, vngriuous, cursed, wicked, the cause of all mischiefe, the forgetter of reason, the father of frenzie, the disturber of the minde, the enemy to health, the sinke of sorrow, the garden of griefe, and to conclude, a confused *Chaos* of miserie; so that if it might be seene with bodily eyes, or be an object to our exteriour senses, the *Basiliske* is not more feared, nor the *Cockatrice* more auoided then loathsome loue would be eschued and detested : so *Multiades* the Athenian was wont to say, that of all the plagues, where-with the gods did afflict mortall men, loue was the greatest, in that they sought that as an heauenly blisse, which at last they found their fatall bane.

As *Demophoon* was false in loue to *Phillis*, *Aeneas* to *Dido*, *Iason* to *Medea*, *Paris* to *Oenone* : so true loue was *Charites* to her husband *Lapole-*

mon,

mus, *Corneliato Gracchus*, *Julia* to her
Pompey, *Artemisia* to *Mausolus*,
Panthea to *Abradatus*, *Portia* to *Bru-*
cius, *Alceste* to *Admetus*, *Penelope* to
Ulysses, *Sulpitio* to *Lentulus*, *Hippar-*
chia to the Philosopher *Crates*, and
Macrinato her *Torquatus*.

As *Iupiter* enforced *Apollo* to flie his
Kingdome *Paphos*, and to liue exild
in *Thessalie*: so loue there constrained
him to keepe King *Admetus* sheepe.

As *Cupids* dart caused *Diana* to loue
the swaine *Endimion*, and *Calisto* to
loue *Ioue*: so it caused *Clitia* to loue
Phaebus, and *Cloris* *Mercury*.

As swooning mortifieth euery mem-
ber, as pestilence infecteth euery part,
as poyson pierceth euery vaine: so loue,
if iustime it bee not looked vnto, will
bring body and minde to vtter con-
fusion.

As the vertues of loue are many: so
the inconueniences are infinite.

There is no cloth so fine, but Moates
will eate it; no Iron so hard, but rust
will fret; no wood so sound, but wormes
will putrifie it; no metall so course, but
fire will purifie it: so there is neither
Man

Man nor Woman so free but loue will bring them into thraldome and bondage.

As Lordship can brooke no mater-ship: so neither can loue; according to that verse.

Dame Venus and Kingdomes cannot rinallity suffer.

As the wisest man said, *Canticles. 8.* that loue is strong as death, and zeale is cruell as the graue, the coales thereof are fiery coales, and a vehement flame; Much water cannot quench loue, neither can the floods drowne it: so all writers with one mouth haue confessed, that the godliest men, that euer were, the valiantest men, that euer were, haue beene brought by loue to most outragions impietic, to most extreame folly, and most vile villanie. That there haue beene none so stoute, but loue hath made them stoupe, none so wise, but loue hath made them fooles, none so shamefast but loue hath made them bold. They haue recorded that loue is aboue Lord or Lawes, aboue Prince or priuiledge, aboue friend or faith. Where loue leadeth, no Master

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is made account of, no King cared for, no friend forced of, no dutie respected, no honestly regarded, but all things done according to the passion, which preuaileth ouer vs; so that they haue thought that loue is some heauenly influence, and no earthly accident.

Selfe-Loue.

THere is no creature that more feruently loueth her young ones, then an Assie and an Ape: so many vnlearned idiots doe more esteeme their owne vanities, & scurrilous pamphlets, then any other mans graue and learned writings.

As they that walke in a wrong path, the further they goe, the worse it is for them: so it is for them that goe forwards relying vpon selfe-loue.

Not as Physitions doe cure choler by bitter things: so we must put away anger by anger. *Plut.*

If one eye little letters too much they offend the eyes: so they that wraithfully and of selfe-will, and selfe-

P loue

loue, regard small matters, are en-
kendled to greater matters more ra-
gingly. *Idem.*

As Mares seeing their owne shape
in the water, are driuen into madnesse,
as saith *Columella*: so some too much
louing themselues, and admiring their
owne doings, through insolency be-
come almost mad.

The Emmot is an industrious crea-
ture, and laboureth for no body, but
herselfe: so many mortall men do only
care for themselues and regard their
owne businesse.

As euery mans disease seemeth most
bitter vnto himselfe: so euery mans
discommodity doth especially grieue
himselfe.

As the drop sic groweth through too
much aboundance of matter and moi-
sture as *Auicene* writeth: so pride and
contempt of God commeth through
too much selfe-loue. *F. Ioannes à S.
Geminiano. lib. 6. de homine & membris
eius, cap. 5.*

Affections.

Affections.

AS that tempest is more dangerous, which suffereth not to arrive in the haven, then that which forbiddeth to saile : so those motions of the mind are more great and grievous which carry vs away headlong, then those that disturbe our reason, and hinder our quiet. *Plut. in Moralibus.*

As by *Circes* cups men were suddenly trasformed into wild beasts : so affections doe make a man suddainly to be another then he is. *ibidem.*

As in a great storme a ship is not stayed, except the anchor be surely fastened : so in the great hurly burly of businesse, sound reason must season the minde, that it be not caryed away of affections. *Ibidem.*

As the sayles are to be proportioned according to the greatnesse of the ship : so our desires are to be moderated according to our abilities. *Ibidem.*

As the shooe is wrested with the wringing of the the foote : so every mans life is of that sort as the affections of his mind are. *Ibidem.*

As thou in vaine drawest pure water out of a muddy well : so thou canst not be pleasant to others or pliable to thy selfe, except thou purgest thy mind of euill affections. *ibidem.*

As horses well ordered and manned, doe of their owne accord goe the right way, albeit the Coach-man doth not vse the Rames : so the affections being accustomed to reasons managing and moderating, doe not assay any filthy or dishonest thing, either in dreames, or in diseases, albeit reason be in an extasie. *ibidem.*

As he that hath sowre and dead wine, can neither make wine nor vineger of it : so according to Zeno's opinion the first motions of the minde are neither good noreuill. *ibidem.*

As an open mossy place doth expell nothing that falleth into it : so a minde endued with a vicious bashtfulnesse is open vnto nothing, but to filthy affections. *ibidem.*

As they that cannot abide candle light, are much lesse able to abide Sunne-shine : so they that are troubled with small matters, are much more

more distracted with greater. *ibidem.*

As those diseases of the body are more grievous, which breake forth into wounds and swellings: so are those affections: more burdenous, which through griefe make the life tedious; it is a disease of the mind to beleue that all things are made of moates in the Sun, but yet it doth not plague the mind so much as couetousnesse doth. *ibidem.*

As childish complaints doe easily vanish away: so toyish desires the matter being taken away doth soone fade. *ibidem.*

As the changing of the Moone, or a sharpe winde, or the ebbe of the Sea, or any such light change of things doth take life from a sicke and weake man: so euery small offence doth disturbe weake minds, corrupted by affections, when as they that are of a strong heart and a resolute minde, doe not feele any such matter.

As no creature neither tame nor wilde doth yeeld to that reason which it wanteth: so neither any affection:
Seneca.

As many wild weeds springing vp

in a field, are euill and naught of themselves, and yet are signes of a fruitfull ground, if it were tilled: so the affections of the mind being euill of themselves, doe argue no ill wit, if it were tilled with wholesome instructions. *Plut. in Moral.*

As any dogges barke at euery noyse, but are quiet when they heare a voyce knowne and familiar vnto them: so the diseases of the minde when they rage they cannot be restrained, except the speeches be knowne and familiar vnto them which may correct them being moued. *ibidem.*

As the body is not capable of pleasures, except it be well ordered: so the minde doth not participate of true pleasure, except it be free from feare and other affections. *ibidem.*

As diseases although but small in the beginning doe still grow worse and worse, if they be letten alone: so if but once thou admit euill affections, although they be but of small moment and validity, they will encrease and grow to greater head. *Seneca.*

As a man hath alwayes remedy at hand

hand against the poyson of Serpents, to wit, his spittle, which they being touched withall, or a little hot water being cast vpon them they flye away, and if it enter into their mouthes they dye: so wee alwayes carry a present remedy about with vs against all pestilent desires, if wee know how to vse it. We must looke for it in our minds.

As there are Serpents, that meete with vs in the woods, and some lye lurking at home in our houses: so some affections are mannaged by reason, and shew themselves reasonable, and some lye lurking in our workes, and shew themselves vnreasonable. *Marcus heremita de lege spirituali.*

As they are to bee freed from fetters, that haue a long iourney to goe: so they are to be withheld from immoderate affections, that directly would goe vnto God. *Theodoretus de spirituali animae resurrectione.*

As the foure humours of the body (heate, coldnes, drinesse, and moisture) are the causes of all welfare and ill fare in the body: so the foure principall affections

affections of the mind, (loue, hatred, ioy and grieve) are the causes of all ioy and annoy in the mind. *Richardus Victorinus de statu interioris hominis, cap. 34.*

As they that kill the head of a Serpents, kill the whole body also: so they that cut off the first motions of ill affections, kill the whole rabble of them. *Procopius in Exodus.*

As there is no fire so hot, but it is quenched with water: so there is no affection so stronge, but it is weakened with reason.

He that hath beene burned, knoweth the force of the fire, he that hath beene stung, remembreth the smart of the Scorpion: so he that hath endured the brunts of fancie, knoweth best how to eschew the broyles of affection.

As thou art wary in thy trauell, that thou strick not thy foot against a stone or a pricke: so in thy life, be wary that no affection rule thee, that may offend: *Epictetus, in Enchiridio, cap. 53.*

As saylers doe apply themselves to the changes of the winds: so doe wise men to the affections of the mind.

*Aristonymus, apud Stobaeum sermone
1. De prudentia.*

As *Tarquine*, when he walked in his Garden, did with a wand strike off the heads of Poppy: so we must especially resist the stronger and more powrefull affections of our minds. *Angelus Politianus de ira.*

As they that liue vnder a Tyrant, are in bondage and seruitude: so are they, that are ruled by headstrong affections: *Philo.lib. quod omnis probus sit liber.*

As they that are ruled by good lawes liue in peace: so they that are ruled by sound reason, and not by vnruely affections, liue in rest and tranquility. *ibidem.*

As *Noahs* Ark did admit all kind of creatures, which *Paradice* did not: so mans body doth admit all vnruely and vntamed affections, but admitteth not vertues worthy of praise. *Idem lib. de plantatione Noe.*

As a sparrow tied by the leg, assaying to flie, is puld downe by the string to the ground: so the mind being not freed of affections, endeavouring to flie to the knowledge of celestiaall things, is held
P 5. downe

downe by affections, and cast to the earth. *Maximus lib. primo de charitate.*

If the eye be troubled, it cannot exactly see his object: so if the heart bee disturbed with affections it cannot well behold the truth. *Basilus in Psal. 33. & Epistola. 1.*

As a foule polluted glasse cannot receive the impressions of pictures presented before it: so a soule dimmed and darkned with carnall affections and worldly cares is not capable of spiritual illuminations. *Idem. Epist. 64.*

As too much wine maketh drunke: so the affections of lust, sorrow, and wrath, having expelled reason, doe bring madnesse. *Idem. in cap. 5. Esaya.*

Brethren.

AS in a paire of scales, when one goes vp the other goes downe: so one brother ought to yeeld vnto another aduanced to higher dignity. *Plut:*

As in Arithmeticke figures of lesser value being added to greater doth multiply them, and in like manner are multiplyed themselves: so one brother dig-

dignifying another, encreaseth the honour of him that is dignified, and adorneth the dignifier with the splendour of his dignity. *ibidem*.

As those fingers, that can neither write, nor play vpon an instrument, are moued with those that write and play: so one brother should belike affected to another. *ibidem*.

If thy weapons breake, or be taken from thee, thou maist repaire them againe, or get thee other, but thou canst not get thee another body. so thou maist find other friends, but not other brethren. *Ibidem*.

Of the same first matter, clementes arise most repugnant and opposite betweene themselves: so many times of the same parents brethren are bred of most contrarie dispositions.

As Caine and Abell; Ismael and Isaac; Esau and Iacob; Amphion and Zethus; Eteocles and Polynices; Titus and Demitian.

As ciuill seditions are better transposed to enemies, then bestowed on our owne countrymen: so it is better, and more equall, respectiue, to enuy and maligne

maligne others, own then our brethren, although it is good to enuy or maligne any body. *Plut.*

Admonition.

AS wee cast bridles vpon horses, not in the race, but before the runne: so those that are inclined to wrath or lust, are to be restrained by reasons and admonitions, before they come into danger. *Plut. in Moralibus.*

As Nurses doe not chide nor punish their children that are fallen, but first runne and lift them vp, and after chide them: so a friend when he is afflicted, is to be helped and lifted vp, and afterwards to be admonished and chidden, that by his owne fault he fell into that calamitie. *ibidem.*

They that haue the toothach forthwith runne vnto Physitions, and tell them of their grieve; they that haue agues send for him; but hee that is franticke, neither calleth him, nor admitteth him being called, by reason of the intollerable vehemency of his disease: so those that doe hide their faults,

faulces, neither doe suffer any one to admonish them, of these there is no hope *ibidem*.

As a soare eye cannot abide light: so neither doth an humorous mind admit of a seuerer admonition, but if thou wilt cure it, thou must mingle prayse with thine admonition. *ibidem*.

As *Telepus*, because he wanted a friend, was constrained to seeke for remedy of his enemy for the cure of his wound: so they that haue not good friends to admonish them of their faulces, doe oftentimes heare them of their enemies. *ibidem*.

As medicines doe first bite and offend, and afterwards doe bring health and delight: so wholesome admonitions at the first are somewhat bitter, but afterwards are most pleasant and acceptable to him that is admonished. *ibid*.

As phlegme gathered by little and little, doth then especiall appeare and overcome, when nature is overcome: so certaine friends dare not admonish those that be mighty, vnlesse fortune begin to turne her wheele, and then being humbled, they begin to deale with them. *ibidem*.

A sound man beareth it, if thou vpbraid him with his intemperancy, lust and ryot, but a crasie and an vnfound man will not: so a friend is to be admonished, when he ceaseth to be angry, or to loue. *ibidem.*

As a blow foreseene, is more easily awarded: so a mischiefe fore-thought of, or warned of, doth lesse offend. *Seneca.*

As Physitions forbid to minister receits when the disease is growing, or raging but when it somewhat abareth: so to those first motions and eager extremities of wrath and grieve, consolation & admonition is not to be vsed, but when as in time they begin to be somewhat lighter.

As Physitions forbid to giue *Elleborum*, albeit it be effectually, to old men, or to Children, or to those that haue weake bodies: so our admonition is to be tempered that hee may suffer it, whom thou wouldest amend; neither only the vice is to be looked vnto, but the nature of him whom thou studiest to amend. *Plin. lib. 25. cap. 3. in fine.*

As wholesome hearbes loose their
force

force of healing, by being customarily
used: so if thine admonition be daily
and of custome, it doth not amend him
that is accustomed to it.

As in the Contrey of *Vmbria* the
earth is dryer by raine, and moyster by
heate, whereupon *Cicero* doth iestingly
say, that there dust comes of a showre,
and of drinesse durt: so admonition
doth make some men the worse. *Plin.*
lib. 31. cap.

As some precious stones doe wax
bright being steeped in Vineger, and
some become cleare being boyled in
honie: so bitter reprehension maketh
some better, and other some milder
amonition.

Beautie.

As the hanging vp of a net directly
against the Sunne, doth partly ob-
scure the brightnesse of his beames: so
pensiuenesse somewhat diminisheth the
featured regards of beautiful Paragons.

As good wine lacketh no tasters: so
faire women lacke no sutors.

As with an easie price and an Iuie
bush.

bush bad wine is vttered: so beautie and tractablenesse doe get many bad women husbands.

As the Glo-worme is bright in the hedge, but blacke in the hand: so are many beautilous women, fairely made, but fowly mannered.

As by the current of a streame, we come to the Fountaine: so when we meete with any beautifull body we should follow the perfect regard thereof so farre till we are arriued at the speciall point and ground-worke, which is God himselfe, for from him all beautie hath originall.

As fire burneth those that either touch it, or stand too neare it: so beautie inflameth those that either stand neare it, or farre off. *Xenophon apud Stobaeum. serm. 64.*

As the fairest Leopard hath his spots, the finest cloth his list, & the smoothest shooe his last: so the most blazing beautie hath some blemish.

Where the wine is neate, there needeth no Iuy-bush, the right Corall needeth no coloring: so where is perfection, there needeth no painting.

As

As the Adamant draweth the heauie Iron, the harpe the fleet Dolphin: so beaurie allureth the chaste mind to loue, and the wisest wit to lust.

The purple dye will neuer staine, the puer Ciuet will neuer loose his saueur, the greene Lawrell will neuer change his colour: so beauty can neuer be blotted with discourtesie.

As *Milo* that great wraistler began to weepe, when he saw his armes brawn-fallen and weake, saying, strength, strength, is but vaine: so *Helen* in her new glasse, viewing her old face, with smiling countenance, cryed, *Beautie, where is thy blaze?*

As when the counterfeite of *Ganimede* was shewen at a Market, euery one would faine buie it, because *Zenxis* had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to her, for that God hath shewed such rare art in her.

As a fresh colour doth easily dimme a quicke sight; as a sweet Rose doth soonest pierce a fine sent; as pleasant sirrups doe chiefliest infect a delicate tast:

tast: so beautifull woman doe first of all allure them that haue the wantonnest eyes, and the whitest mouthes. *Lilly.*

As the Eagle soares not so high in the ayre, but shee can espie a little fish in the Sea; as the Sunne in *Cancer* goes retrograde; as the coldest clime hath his Summer; and as *Apollo* was neuer so stoicall, but *semel in anno* he could let fall a smile: so the most seuerer Pilgrime or Palmer hath an eye as well as a heart, and a looke to tend to beauty, as a thought to bend to Theology. *Greene:*

As the Bauin is but a blaze: so beautie.

As the gorgeous Cedar is onely for shew and nothing for profit; as the Apples of *Tantalus* are precious in the eye, and dust in the hand; and as the starre *Artophylax* is most bright, but fitteth not for any compasse: so those that stand vpon their outward portraiture, are commonly preiudiciall.

As the fairest roses haue pricks; the purest lawnes their moles; and the brightest Diamondes their crackes: so those that are beautifull haue many times

times imperfect conditions, for nature hauing care to polish the body so farre, ouerweenes her selfe in her excellency, that shee leaues their minds vnperfect:

As the Adamant draweth the iron, the Icar the straw, and the sight of the Panther the Ermyly: so doth beautie draw the eyes of youth.

The Lapidarie thus chuseth a true Saphyre, when he seeth it to glister, he couereth it with Oyle, and then if it shine, he alloweth it, if not, he breaketh it: so if thou fall in loue with one that is beautifull, cast some kind of colour in her face, either as it were misliking her behauiour, or hearing of her lightnesse, and if then shee looke as faire as before, wooe her, winne her, and weare her.

As it is rare to see the Sunne without light: so it is as rare to see a faire woman without a louer.

Those that are stung of the Scorpion, are healed of the Scorpion; the fire that burneth taketh away the heate of the burne; the Spider *Phalangium* that poysoneth, doth with her skin make a plaster for poyson; the speare that wounded

wounded *Telephus*, must heale him: so he that is wounded and stung with beautie, must bee cured and healed with beautie.

Siluer although it bee white, yet it draweth blacke lines: so *Rodophe*, *Lais*, and *Phrine*, although they had beautiful faces, yet they had foule deeds.

The skinne of the Ermelin is desired, and the carkasse despised; the horne of the Vnicorne most preciously receiued, and his flesh reiected; the hoofe of the Leopard is the thing the hunter seekes, or else he is contemned: so the beauty and riches of a woman are highly regarded of most men, but her honesty and vertue are lightly esteemed.

As the Deare with the sight of a faire Apple standeth at gaze: so men through beautie are driuen into a maze.

As Beauty made *Venus* to loue *Anchises*: so it made *Luna* to like *Endimion*.

As the Curtesfan *Lamia* blinded King *Demetrius* with her beautie: so the renowned Curtesfan *Flora* fettered *Cassius*, that worthy Romaine.

As the Viper being tied to a Beech tree, falleth into a slumber: so diuers beholding

holding beautifull persons haue stood as though with *Medusæ's* head they had been turned to a stone.

As *Pigmalion* for beautie loued his Image of *Iuory*: so the beautifull picture of *Ganimede*, greatly astonished the Ladies of *Cypres*.

The wise *Lapidaries* say, that the precious stone with the most glistering hew, hath alwayes the most secrete vertue, the pure *Gold* is chosen by the perfect colour; the best fruite, by the braneest blossomes: so the best conditions are commonly discerned by the sweetest countenance.

As the *Dorinouse* cannot shut his eye, as long as he lyeth in the beame of the *Sunne*; and as the *Deare* cannot cease from braying, where the hearbe *Moly* groweth: so beautie causeth one to stare, so long as it is in presence.

As the stone *Topason* is not more loued for the outward hue, then hated for the poyson, which secretly is hid within it; or as the herbe *Nepenthes* is not more liked for the pleasant shape, then loathed for the poisoned sap: so beautie cannot inflame the fancy so much

much in a moneth, as ridiculous folly can quench it in a moment. *Greene.*

As the Dolphin hath nothing to couer his deformitie, but a few glistening scales; and as the clownish Poet *Cherilus* had nothing to bee prayed in his verses, but the name of *Alexander*: so many haue nothing to shadow their folly, but a faire face, nor nothing to bee commended, but a little fading beautie.

As a Ring of Gold is in a swines snout: so is beautie in a foole.

As loue is thought to be some heauenly influence, and no earthly accident: so according to *Ouids* opinion, *Forma numen habet*, beautie hath some Deitie or Godhead within it.

As a Flower soone fadeth: so doth Beautie.

In bodies of lesser stature and corpulency commonly there is greater valour and more wit, then those that be huger and vaster.

THe Bee being a very little creature, is admirable in her labours, and
wittie

wittie in her gouernment : so in little bodies there is often the greatest wit, as in little *Vlysses* there was the wit of *Mercurie*, but in great *Ajax* the strength of a Bull. Therefore *Palingenius* saith very well in his booke called *Libra*.

(*præstat*

*Ingenio plerunque caret, qui robore
Rarò utrunq; Deus largitur, ut idem
Sit sapiens, & sit robusto corpore pol-
lens.*

The greater the creature is, the lesse fruitfull it is; but litle creatures are very numerous in their breeding, as the *Linnet* being a very little Bird doth bring forth twelue yong ones : so they that haue lesse in waight, doe recompence it by pluralitie in number.

Vnfruitfull trees are stronger and of greater bulke then those that be fruitfull : so their bodies are stronger that are vnfruitfull in learning, then theirs that exhaust themselves by painefull labours, and consume themselves by nocturnall lucubrations.

Time,

Time, Age.

A She that intends to passe a Riuer
stays on the banke till the rough
stormes bee ouerblowne : so in the
stearne tempests of time, we should
await and not wilfully cast our selues
into danger, considering that what
may not bee done to day, happily to
morrow in better sort will be com-
passed.

As sowre Wine and Apples doe wax
milde and sweete through age : so the
inscencie of age is mitigated by long
vse of things.

As hee is not praysed that hath sung
much, pleaded much, or gouerned
much, but hee that hath done these
things well and wisely : so is he to be
praised that hath liued well, not hee
that hath liued long. *Plut.*

As to them that faile, countries and
Cities doe slip away : so by the swift
course of winged time, first childhoode
slips away, then youth, then the best
yeares of old age. *Seneca.*

As the *Apian* wines and some other
at the first are sweete, but by yeares do

receiue

receiue sowrenesse : so some become through age more inhumane.

As the *American* wines are by age made the better : so some in youth are more dissolute and rough, but through age and experience become more mild and tractable.

As the Cage must be shut, before the birds be flowne : so tide and time must be taken, while they may be had. *Post-hac occasio calua*, Time is balde behind, therefore must be taken by the forelocks.

As the Cedar the elder it is, the straighter it growes; and as *Narcissus* flowers, the higher they spring, the more glorious is their hew : so should men as they exceed in yeares, extell in virtues.

As the *Troians* repented too late, when their Towne was spoyled; and as it is too late to shut the stable doore when the steed is stolne : so when the time is past, it is too late to recall it, for it is deafe, and heares no man, neither knowes how to returne.

It is too late to recall the stone already cast; to beate the bush; the birds

birds being flowne : to breake the bargain, the bands being sealed ; it is too late to defend the walls , when the Citie is overcome , to sound the retraite, when the battaile is fought ; to apply the salve, when the sore is incurable ; it is too late to withhold the stroke already stricken ; it is too late to dry the mault, the kill being on fire ; to wish for raine, when the showre is past ; it is too late to cry *Cane* , when thy Coyne is consumed , to beware, when thy wealth is wracked , to be charie when thou hast nothing whereof to take charge, the calme commeth out of time , when the ship already hath suffered shipwracke ; it booteth not to stop the breach when the towne is ouerflowne ; it is too late to dislodge loue out of ones breast when it hath infected every part of the body ; it is too late to cast Anchor , when the ship is shaken to peeces against the rockes ; it booteth not to send for a Physicion when the sicke partie is already departed : so when time is once past , it can neuer be recalled againe.

Benefits.

Benefice.

AS we must sow againe after an ill crop, as we must tarle againe after shipwracke, and as the banker our doth not feare nor driue the Vsurer from the exchange: so albeit one benefice hath hapned to an yngratefull man, yet we must not cease of to doe well, but bestow in other, and see if it will thriue any better. *Seneca.*

There is a kinde of Loppes called *Garus*, which being burnt and put into wounds doth cure them, if thou dost nor in the meane while name *Garus*: so some benefices are no benefices, if thou make remembrance and commemoration of them.

As our honourable Knights of the Noble order of the Garter, doe weare their Garters and *Georges* in token of their honours and dignities: so wee should alwayes be adorned with beneficence and benefices, declaring that wee are the sonnes of him, who is mercifull, who suffereth his Sunne to arise both vpon the good and bad.

As the Sunne doth not expect our

Q 2 Prayers

Prayers and adorations, that it should arise, but doth presently cast his light and brightnesse abroad, and is reioyced at of all men: so neither doe thou expect the vaine applause and popular prayse of men, that thou shouldst bestow benefits, but frankly and freely bestow them, and thou shalt be beloued as the Sunne. *Epistetus apud Scobanum serm. 44. de magistro in.*

As I owe no money to him, that is willing to lend me some, but hath not: so I am not bound to him, that would bestow a benefit vpon me, but doth not. *Seneca lib. 6. de Benef. cap. 11.*

As the figge tree flourisheth not with blossomes, when it hath the sweetest fruit: so some doe bestow benefits without any promises. *Plin. lib. 1. cap. 26.*

As fire is by little and little extinguished, except it be nourished with some combustible matter: so the mutuall loue of mortall men doth by little and little decay, if it be not fostered and cherished by mutuall benefits, and often duties of beneuolence. *Laurentius Iustinianus in sermone de Christi corpore. sen de Eucharistia.*

Benivolence. Benivolence.

San Adamant of his owne nature
is infrangible, but being steeped
in warme Goats bloud is broken with
a hammer: so some wits can be tamed
by no force, but are onely mollified and
made tractable by faire dealing. *Plin. lib. 37. cap. 4.*

Some precious stones being soaked in
Vineger doe glitter, and many waxe
bright being boyled in hony: so sharpe
reprehension doth make some better,
and some are trained to better fruit by
mild admonition.

As at table play the chaunce of the
dice is to be disposed of by art and
reason to the best purpose: so that which
happenech in life is to be turned to the
best vse, and to be construed after the
favourablest manner. *Plin. lib. 37. cap. 12. lib. 10. cap. 12.*

As a river diuided into many streams
doth runne slowly and faintly: so be-
neuolence being spred and distracted
among many, is infeeble and dimi-
nished. *Plin. lib. 37. cap. 12.*

As those liuing creatures which bring
forth

forth but one yong one, doe loue more vehemently : so the beneuolence and heartie good will, which is borne to one onely, is more ardent and entire, *Plutarque.*

Businesse.

A S he is sooner wearied, that knoweth not how long his voyage is: so he effects a thing with less tediousnesse, who foreknowes the manner and reason of his businesse.

As we ought not to enter into Labyrinthes without a thread, whereby we may safely returne againe: so we ought to take no businesse in hand, except we see some way to dispatch it.

As it is more painefull to cast thine emptie hand, then if it were poysed with some stonie, or some matter of waight : so it is more troublesome bestow thy paines in matters of no moment, then to be industrious in serious businesse.

As they are more wearyed that walke in vneuen wayes, then they that walke in equall pathes: so it is more

labourious againe & againe to reiterate and repeate the same matters, then to be conuerfant in diuersitie of businesses, and varietie of affayres.

As many doe yawne, when they see others gaspe, and doe make water, because they see others doe so : so some are moued to take businesse in hand vpon no sound iudgement, but because they would imitate and resemble others.

Exercise.

AS Iron or Brasse doth wax bright by vsing : so the vigour of the mind doth gloriously appeare by exercising, *Plur.*

As iron doth rust, if thou dost not vse it : so doth the vigor of the mind, if thou doest not exercise it. *idem.*

Welles, that haue water drawne out of them, doe yeeld the cleerer water, but those become putrified, of which none is partaker : so exercise both beget a wholesome habit both in the soule and body. *Clement Alexander lib. 1. Stromatum.*

As exercise doth make souldiours ready in feats of armes : so also it doth make schollers perfit and prompt in deliuey of scholasticall points. *Hierom. in vita Malchi. monachi.*

As drops of water make stones hollow : so by exercise the barrenest wit is brought to some reasonable passe. *Plut. de liberis educandis.*

As Iron and Brasse are worne by the touch of the hands : so by exercise the hardnesse of wit is worne away. *ibidem.*

As cart wheelles bended by force, can neuer againe be brought to their former rectitude : so whatsoeuer we exercise our selues in, from that we can hardly be reclaimed. *Ibidem.*

As there is no field so barren, but that tillage may doe good of : so there is no wit so sterill, but by exercise it may be bettered. *ibidem.*

As trees neglected grow crooked and barren : so doe wits. *ibidem.*

As the strength of the body decayeth by lazinesse : so the vigour of the mind decayeth without exercise. *ibidem.*

Horses well broken and mannaled,
doe

doe obey their riders : so wits well exercised doe goe thorow in their imployments. *ibidem*;

Perturbations.

EVEN as wild beasts according to their nature are hurtfull vnto men, and yet when they are tamed, doe them good service : so when as the perturbations of our soule are governed and moderated, they helpe vs in many exercises of vertue. *Lodo. Granat. lib. 1. Duc. peccatorum.*

Euen as our fleshly eyes cannot behold the stars, nor the beauty of heauen, when it is cloudy and ouercast : so neither the eyes of our soules can contemplate the eternal light, when as they are obscured with the clouds, and passions of this life. *ibidem*.

Euen as in cleare and pure water all objects are seene, euen vnto the least sand, which is in the bottome, which cannot be seene in water troubled and polluted : so our soule doth cleerely know, what shee hath in her selfe, when shee is quiet and calme, but if the

stormes of passions doe obscure and disturbe her, then shee neither seeth her selfe, nor any other thing. *Idem lib. de Demotione.*

As the heat suppressed is more violent; and the streame stoppt makes the greater deluge: so passions concealed, procure the deeper sorrowes.

As a City ruled by tyranny cometh to destruction: so doth a man ouer whom perturbations haue sway. *Philos. lib. quod omnis probus sit liber.*

As Noahs Arke admitted all kind of creatures which Paradise did not: so man entertaineth all varuly and untamed passions and perturbations, but admitteth not laudable vertues. *Idem lib. de plantatione Noe.*

As a sparrow tyed by the legge, is by the string helde backe from flying: so a man tyed vnto affections and perturbations, is helde backe from the contemplation of celestiall matters. *Maximus lib. primus de charitate.*

As a polluted glasse can reflect no perfect representation: so a soule occupied in secular disturbances, and dimmed with sensuall carnality is not capable

capable of the holy Spirits illuminations. *Basil. Epist. 64.*

As wine causeth drunkenness : so perturbations bring madness. *Idem in cap. 5. Esay.*

As indigestion bringeth diseases to the body : so perturbations raise infirmities in the minde. *Chrysostomus sermone 1. De fasto.*

As they that are sicke of a fever doe loath all things : so disturbed minds are storme-blasted on euery side. *Idem Homil. 35. in 1. Cor.*

Commodity.

AS Merchants vpon the Sea, and husbandmen vpon the land spare no paines in hope of gaine : so Christians for a crowne that perisheth not should esteeme no troubles too hard, nor any afflictions too grievous.

As Soldiours sustaine wounds in hope of the spoile, and champions receive blows in hope of the prize, which rewards are temporall : so Christians ought patiently to entertaine all injuries, and suffer all persecutions. in hope

hope of that reward, which is eternall and euerlasting.

As the Moone bestoweth vpon the world that light she hath receiueth of the Sun: so the 'gifts receiued of God, are to be employed to the commodity of others.

As he that is once stung of a Scorpion, is neuer after stung with Waspes, Hornets or Bees: so there is no discommodity, that hath not some commodity ioyned vnto it, *Plinius libra 38. cap. 3.*

In *Boetia* by the Riuer *Orchomenon*, where the god *Trophonius* stands, there are two fountaines, one of which brings memory, the other forgetfulness: so commonly when a great commodity is present with vs, a great discommodity is not farre from vs.

Achilles speare could as well hurt as heale: so the Scorpion as well stings, as hee stings the paine; the hearbe *Nerium* as well poysons the shoope, as it is a remedy to man against poyson: so euery commodity hath his discommodity, and euery pleasure his paine, according to that prouerbiall verse.

Omnis

Omnis commoditas sua fert incommoda secum.

The earth bringeth forth Hemlocke to endanger the patient, as Endiue to delight the people, as well the nettle to sting, as the Rose to distill, as well the Spider to yeeld poyson, as the Bee to giue hony: so euery sweete hath his sowre, euery gaine his paine, and all myrth is mingled with some moane.

Affiduity.

A She that addeth a little to a little, and doth it often, doth at length make a great heape: so assiduity much auaieth to atchieue a good and well disposed minde. *Plutarch.*

As a drop of water by assiduity doth make a stone hollow; and as Iron by often touching is wasted: so assiduity doth ouercome the hardest things. *Plin.*

There is a riuer in *Phrigia* called *Gallus*, of which if you drinke moderately, it cureth the maladies of the body, but if immoderately, it maketh the minde franticke: so if moderately thou giuest thy selfe to the study

study of Philosophy, it profiteth; but if wholly without intermission thou appliest that study, it taketh away the firmnesse of the mind, and headlong carrieth it about with a fury of vaine-glory.

Affiduity taketh away admiration.

AS he that entreteth into a famous City or royal pallace the first day walketh wondering, by reason of the noueltie of things, that there he seeth, but afterwards seeing those of more, that wonderment is diminished: The same thing happeneth to them at the first, that enter into the new city of grace, by reason the nouelty of things, which by little and little are vncouered and laid open in it. *Lodonicus Gramat. lib. 12. Ducis Peccat.*

Adoption. Abdication.

AS he doeth and plaie the part of a franticke man, that reuerenceth and worshipping the image and picture of

Part. 2.
; but
ou ap-
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vaine-

Part. 2.

Wheat

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of his brother, but smireth and beateth
the body: so is it a foolish thing to loue
the name of those adopted, and to dis-
inherit and hate the true brother. *Plut.*

Emulation.

A S chat is not true loue, chat wan-
teth iestousnes: so he doth not
exactly affect vertue, except hee
burneth with the emulation of famous
deeds done by others. *Plutarch.*

As *Alexander* emulated *Archillu*,
Iulius Cesar *Alexander Tully* *Horatius*,
Demosthenes *Isocrates*: so the
Theſſalonians did emulate the Church
of *Macedonia* and *Arbais* in providing
reliefe for the poore *Saints*.

Exhortation.

A S the wild Figgetree neuer bring-
eth forth any figges, but yet be-
getteth wormes, which flying to the
true Figgetree, doe eat of the rinde
of the figges, and so doe yeeld maturitie
to them: so there be some that cannot
doe any famous thing of themselves,
but

but yet by some meane or other they
prouoke others to doe it.

Endenour.

HE that hunteth the Hare with an
Oxe, and shooeth with a plough,
and goeth about to catch Harts with a
fish net, if he doth not obtaine his
purpose, he cannot accuse fortune, but
his owne foolishnesse: so they that
endenour to compass, what they can
not effect, ought not to blame fortune,
but their owne folly: *Plin.*

Correction.

AS they that pull downe houses
neare vnto Temples, doe spare
them, which are ioyned vnto the
temples, least they should pull downe
any part of the sanctuary: so some vices
are warily to be corrected, which haue
a neare alliance with vertue.

Nurses oftentimes cleansing the bo-
dies of their children from spots and
blemishes, doe sometimes pull off skin
and flesh together: so whilst we too

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scrupulously endeavour to amend some faults, we doe very much hurt; as the disciplinarians doe.

As they that cannot abide the hand of the Chyrurgian, are cured by diet: so they that cannot beare rough remedies, are to be corrected by milder cures.

As cold water and hote water doth cure them that bee burnt and haue kybes: so some errors are to be taken away after a diuerse manner, both by severity and lenity, by taking away benignity, and adding security.

Hec that doth chide his friend for light trifles, and holdeth his peace in great matters, doth the same that the ouerseer of wrestlers doth, who suffereth the wrestler to be a drunkard and a leacher, and one is severe about a boxe of oynment. *Plut. in Moralibus.*

As hard brownd flesh doth not easily receiue the prints of rods: so a minde accustomed to sinning is not moued with a light correction. *idem.*

Hec that forthwith flies from him that admonisheth him, doeth as if he that is launced should flye from his
Phy-

Physition without binding vp of his wound, or receipt of cure. *Idem.*

Nurses when the Children wraule doe eftsoones giue them the breast: so a Scholler being daunted with correction, is to be raysed vp with prayse, that he faint not. *Idem.*

As they are hardly cured that want sense of themselves in a disease, as those that be in a lethargie, or in a frensie: so they are very hardly brought into a right path, that doe not acknowledge their faults. *Idem.*

As a blemish that hath long growne is hardly taken away: so inueterate vices are not easily corrected. *Idem.*

Medicines presently bite and offend, but afterwarde bring health and pleasure: so wholesome admonitions at the first are somewhat bitter, but afterwarde the correction is most gratefull. *Idem.*

As the feeling of the disease, is the beginning of health: so the beginning of correcting the life, is acknowledgment of the fault. *Idem.*

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Chance.

AS that Painter expressed by chance the foaming of a Horse, by putting in his mouth a sponge full of diuers colours, which he could not delineate by Art: so chance bringeth to passe some things, which our prouidence and care could not effect. *Plur.*

As chance made the Corinthian vessels; and as by chance the Painter expressed the foming of a dog, when by Art he could not doe it: so many things happen by chance, which aduice and counsell cannot tell how to bring about.

Ceremonies.

AS the whole summe of the place is knowne by the colour of the inhabitants: so the sanctity of a function is argued by the life of them, that are conuerfent in it; as they that are conuerfent in ceremonies, being of a most wicked life, doe shew that they are nothing auailable vnto piety.

As Magicians being guilty vnto them.

themselves, that that is false and counterfet, which they promise, doe by certaine prodigious prescripts, and potentorous ceremonies bewitch and insatuate those that bee ignorant: so certaine Priests when they are farre off from true piety, do infold and entangle the vnlearned in ceremonies, that the common sort may be lesse hurtfull and cumbersome vnto them.

Comfort.

AS Phyfitions in a great fluxe of flegme doe not presently administer inward confections, but first apply something outwardly, which in time may breake that glutinous humour, and then they cure it: so in a fresh griefe we must hold our peace, vntill the sorrow somewhat mitigated may admit consolation. *Plat.*

As Phyfitions forbid to administer medicines, when the disease is eagerly growing, or severely raging, but when it somewhat stineth: so comfort is not to be applied to those first motions of anger and griefe, but when by time they

they begin to be somewhat asswaged.

Seneca.

As a precious oynement doth not onely delight the smelling, but also is a remedy against ill smells: so the memory of good deeds doth comfort in distresse. *Plut.*

Labour.

AS there are men that will wash, then will be annointed: so fewer aspire by labour to high and famous matters. *Plut. in Moral.*

When the Marriners see a tempest approaching, first they call vpon God, that they may arriue safely in the Haven, then they take in their sayles, and doe what is to be done; so we must rely vpon the diuine providence, but so, that wee also vse our owne labour and industry. *ibidem.*

Hesiod commands husbandmen to sacrifice first to God, and then to follow their business, and a Souldiour calls first vpon God, and then he armes himselfe: so before all things wee must cast our care vpon God, and then lay to our helping hand. *Ibidem.*

Nar-

Marriners and saylers from the labour of sayling, doe filthily transpose themselves vnto pleasures, and from pleasures they returne vnto sayling: so many made giddie with inconstancie doe passe from delights to labours, and from labours to delights. *Ibidem.*

As hot Iron is consumed with many fleckings: so the body is corrupted with often change, that is, if it now intend immoderate labours, and now be effeminated with immodest pleasures. *ibidem.*

As the Rose being the acceptablest of flowers doth grow on a thorne: so most sweete fruit doth grow of hard and sharpe labours.

As some are wooing a long time a curst wife to their selfe: some by long labour procure vnto themselves great loss. *ibidem.*

As the hearbe *Moly* is hardly digged out of the ground, but is more effectuall for medicine than other hearbs: so those things that are excellent are not compassed, but by great study and paines.

As nature hath hid precious stones very deepe in the earth, but vile and base

base things are euery where found : for things, that are the best, are knowne vnto very few, neither are atchieued, but by great labour.

Plants are nourished by moderate watering, but choaked by too much moysture : so the minde is helped by moderate labours, but confounded by immoderate toyle. *Plutarch.*

Nightingals contend so much in singing that their life doth sooner saile them, then their song: so many through immoderate study doe shipwrack their health, and whilst in learning they would bee excelled of none, they perish in their endeauour. *Plin. lib. 10. cap. 29.*

Continuall fecundity doth make barren a fruitfull field : so continuall labour doth dull the sharpenesse of wit. *Seneca de tranquillitate vite.*

The King of Egypt did foolishly consume the money of the land, and the labour of the people, about the building of the *Pyramides*, which were only for ostentation : so many take great pains in vnfruitfull matters.

As the little drops of raine pierce the hard marble; and the Iron with often hand-

handling is worne to nothing: so yntire labour doth overcome all things.

Imitation.

As many followers of *Aristotle* & stammered in their speech like him, & many of *Platoes* familiars crouched in the shoulders like him: so they that couet to expresse all things, doe vniwisely imitate many foolish things. *Plutarchus.*

As a Son desireth to be like his Father: so they that imitate Authours, doe endeavour theselues to be like them. *Seneca.*

As many yawne, when they see others yawne; and make water, when they see others doe so: so many are moued to take busineses in hand not by any certaine aduised iudgement, but they imitate what they see in others.

As the beast called a *Buffe* doth imitate in the colour of his haire, all trees, plants and places, which he lieth vnder or ypon: so it shall be more safe for vs, to imitate the rites and customes of whatsoeuer country we trauell to, or inhabit.

Mourne.

Mourning.

Couetous peisants when they haue
 Chorded vp many things, doe not
 vse that is present, but deplore that is
 lost : so they that mourne and lament
 for the dead, doe not enioy the liuing.
Plutarch.

As euery tree hath her fruit : so there
 is not any other fruit of mourning but
 teares. *idem.*

As a troublesome guest is sooner re-
 ceiued into thy house, then thrust out
 of doores : so if thou giuest place vnto
 mourning, it is not so easily expelled.
idem.

As light is comfortable to heauy
 hearts : so are merry thoughts to
 mourners. *ibidem.*

As a diseased Physition is not to bee
 prayesd : so neither a comfortlesse
 mourner.

The night followeth the day, and
 the day the night, summer followeth
 winter, and winter summer : so mour-
 ning followeth mirth, and mirth
 mourning.

Husbandmen doe not weepe when
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they bury their corne in the ground; because expect a plentiful harvest: so wee should not immoderately mourne and lament, when we leaue our friends in the graue, because we looke for a ioyfull resurrection. *Chrysost. hom. 41. in 1. Cor.*

As after great and vehement showers commeth a pure and cleare aire: so after a masse of mourning, and flouds of teares commeth the serenitie and tranquillitie of minde. *Chrysost. hom. 6. in Mat.*

As by water and the spirit: so againe by teares and confession we are purged, so that wee doe it not for ostentation. *ibidem.*

As raine doth moysten the earth: so teares doe water the soule; *Idem hom. 4. de pœnit.*

As he that is condemned by secular iudgement, cares not for any faire sights, or theatricall shewes: so hee that mourneth truly, careth not for pampring his belly. *Climacus de discretione, gradu. 26.*

When Roses are planted, nothing is seene but thornes, afterwards springeth the

the faire and louely fruit : so they that
sow in teares, shal reape in ioy. *Isidorus*
Clarus oratione octaua tomis tertij.

In *Gallia* there is a very cold foun-
taine, which as *Fulgosus* testifieth,
with the water doth send forth flames
of fire : so a true Christian with religi-
ous teares ought to streame forth the
flames of diuine charitie. *Hector Pintus*
in cap. 40. Ezech.

Plinie writeth, that the teares of
Vine-branches doe cure the leprosie :
so the teares of those Vine-branches
which are grafted into the true Vine,
doe cure the leprosie of sinne.

Saint *Augustine* witnesseth, that the
Eagle feeling his wings heauy, plungeth
them in a fountaine, and so reneweth
his strength : so a Christian feeling the
heauie burthen of his sinnes, batheth
himselfe in a fountaine of teares, and so
washing off the old man, which is the
body of sinne, is made young againe,
and lusty as an Eagle.

As *Peters* faith was so great, that he
lept into a Sea of waters to come to
Christ : so his repentance was so great,
that he lept into a sea of teares when he
went from Christ.

As the Oliue tree is most abundant in fruit when it distilleth: so a Christian is most plentiful and powerfull in prayer, when he weepeth.

As Mustard-seede hath his name in Greeke, because it makes the eyes weepe: so he that in prayer hath faith, as a gaine of Mustard-seed, hath such a faith as makes his eyes weepe.

As *Elizew* did cast salt into the waters of *Iericho*, to make them sweete: so must wee salt and season our prayers with teares, to make them sauourie and delightfome to God.

Manners.

HEe that with contrarie winds is tossed hither and thither, neither compasseth what he intended, he doth not faile much, but is tossed much: so he that hath long liued, and hath not liued well, he hath not long liued, but hath beene long: *Seneca*.

As the litle Bee seasing vpon all flowers, bringeth that home which is profitable: so a vertuous man doth extract from euery place, that which may make

make for the bettering of his life. *Plut.*

As the Ieat draweth a straw vnto it, as the Load-stone draweth iron, and the *Chrysocolla* Gold : so euery man associateth that man vnto himselfe, who is of like conditions and manners.

As *Ceneus* was made a man of a woman : so some ill conditioned become better manered. *Plut.*

Salt waters, that haue raine fall into them, become sweeter then others : so they are wont to be better, whom the influence of the diuine grace doth change from a contrarie liuing, as *Paul* was.

Nature.

AS of the same Clay the shape of this beast, and that beast is formed, which being dissolued, is fit for some other figure : so Nature of the same matter doth produce one generation, which being extinct, she propagateth of it others and others. *Plut.*

As *Nilus* bringeth forth wholsome fishes, and fruitfull plants, so it engendreth the Crocodile and the Aspe :
so

so Nature as shee is fruitfull in good things, so shee bringeth forth something hurtfull: *idem.*

An Oxe is fit for the plough, a horse for the saddle, and a dogge for hunting, as saith *Pindarus*: so euery man ought to apply himselfe to that manner of liuing, which nature hath disposed him vnto, *idem.*

Moles haue their sight taken from them, but they haue their hearing well: so where Nature hath denied the valour of body, there she commonly bestoweth the vigor of minde. *Plin. lib. 10. cap. 69.*

As he that makes a ship or an house, can easily vnmake them againe: so that Nature can best dissolue a man, that framed him. *Cicero. de Senectute.*

As no honest man taketh it in ill part that a due debt is demanded of him, or a thing that was left with him: so when Nature requireth againe what is her owne, wee ought not to spurne against her, but willingly yeeld vnto necessitie. *Philo, lib. de Abrahamo.*

It is naturall for the Vine to spread, the more you seeke by Art to alter it, the more in the end you shall augment it;

it; it is proper for the Palme'tree to mount, the heauier you loade it, the higher it sprowteth; though Iron bee made soft with fire, it returneth to his hardnesse; though the Falcon bee reclaimed to the fist, shee returneth to her haggardnesse; the Whelp of a Mastiffe will neuer be taught to retriue the Partridge: so where the excellencie of Nature doth beare sway, it is a very hard thing, or altogether impossible to alter it.

The silly Mause will by no manner of meanes bee tamed; the subtile Fox may bee well beaten, but neuer broken from stealing his pray; if you pownde spices, they smell the sweeter; season the wood neuer so well, the Wine will tast of the Caske; plant and translate the Crab tree, where, and whensoever it please you, and it will neuer beare sweete Apples: so where the force of Nature keepeth possession, it is hard to displace it. *Lilly.*

As the stone *Abeston* being once made hot, will neuer be made cold, and as fire cannot be forced downward: so Nature will haue course after kind.

As the *Æthiope* cannot change his skin, nor the *Leopard* alter his hew; & as it is 'not possible to gather Grapes of Thornes, or Figges of Thistles : so it is to no purpose to force any thing to strue against Nature.

As in tilling of the ground and husbandrie, there is first chosen a sterile soile, then a cunning sower, then good seed : euen so we must compare Nature to the fat earth, the expert husbandman to the Schoolemaster, the faculties and sciences to the pure seeds.

As the fertile soile if it be neuer tilled doth wax barren : so that which is most noble by nature, is made most vile by negligence.

As the Torch turned downeward is extinguished with the selfesame waxe, which was the cause of his light : so Nature turned to vnkindnesse is quenched by those meanes it should bee kindled, leauing no branch of loue, where is found no roote of humanitie.

Newes.

AS Cookes wish for a plentifull
breed of cattell, and fishers of
fishes: so busie brained innouaters doe
hunt after newes, and innouation in
states. *Plut.*

As wee set vp meate from cats and
dogges: so we must take heed, what we
speake before newes mongers, and in-
sinuating intelligencers. *idem.*

As our bodies are more indangered
by the Spring, & in Autume, by reason
of change: so all noueltie doth offend
and hurt the common-wealth.

As change of meate, drinke and aire
doth offend, albeit it be into like,
or into better: so it is better still to re-
taine our old Princes and Magistrates,
then to gape for new, because all in-
nouation is full of danger and distur-
bance.

As *Apion* called *Homer* from the
dead, for none other cause, but to know
from what parentage he was descended:
so many take great paines, and bestow
much cost, onely to heare newes, and
know nouelties. *Plin. lib. 30. cap. 2.*

Recreation.

AS we see birds for procreation and profits sake make themselves nests, and afterwards being freed from their labours freely do flye abroad, and take their pleasure: so our minds being wearied with labour and businesse doe couet and delight to expatiate abroad being free from carke and care. *Cicero lib. 2. de Oratore.*

As an ingrauer, that hath had his eyes long fastened vpon his worke, and wearied, doth againe refresh them, by withdrawing them from their former intensiuenesse: so we ought sometimes to recreate our minds, and with certaine delights to refresh them; but let thy delights bee such, as may bee wholesome and profitable vnto thee. *Seneca lib. 2. epist. 59.*

As land although sown but euery other yeare, doth recompence that intermission by fruitfulnessse: so wit refreshed with a little recreation, doth returne to studie with alacritie and vigour of Spirit, that it doth more in a shorter time, then before being dulled

it would haue done in a longer. *Plin. lib.18.cap.16.*

As there is intercourses of sleepe and waking, of night and day, of faire weather and fowle, of warre and peace : so labours are to be eased by disportes and recreations. *Plutarchus in Moralibus.*

As wee ynloose the strings of a harpe or a bow, that wee may the better stretch and bend them againe : so the minde is to bee recreated with leasure, that it may bee made more fit for labours. *Ibidem.*

A wagoner doth not alwaies hold freight his raines, but doth sometimes loose them : so Children are sometimes to be refreshed, fauoured and cherished. *Ibidem.*

A bow that alwayes stands bended becomes the weaker : so a wit that is alwayes toyled becomes duller.

As there is watching : so there is sleepe ; As there is warre : so is there peace ; As there is winter : so is there summer ; As there bee many working dayes : so is there also many holy dayes.

We.

Wee vnbind the bow, that wee may
the better bend it; wee vnloose the
harpe, that wee may the sooner tune
it; the body is kept in health, as well
with fasting as eating: so the minde is
healed with ease, as well as with
labour.

Hippomanes ceased to run, when he
had gotten the goale; *Hercules* to la-
bour when he had obtained the victo-
ry; *Mercurie* to pipe when he had cast
Argus in a slumber: so euery action
hath his end, and then wee leaue to
sweat, when wee haue found the
sweete.

The Ant though she toyle in summer,
yet in winter shee leaueth to trauaile;
the Bee though she delight to sucke the
faire flower, yet is shee at last cloyed
with the honie; the Spider that weaueth
the finest thread, ceaseth at the last,
when shee hath finished her web: so
after earnest study wee are to recreate
our wearied minds.

Repent

Reprehension.

AS he is to blame that blameth *Nilus* for bringing forth the crocodile and the aspe, neuer remembring what fruitfullnesse it bringeth vnto *Egypt*: so is he to be reprehended that reprehendeth nature for bringing forth some fruitfull things, neuer calling to mind the innumerable good things shee produceth. *Plut.*

Fables tell vs, that the haggies called *Lamie* were cleare sighted abroad, but when they came home they put their eyes in a box, and saw nothing: so some are verie cleare sighted to reprehend others, and are none blind to espy any thing in themselves. *Idem.*

As they that haue no quiet at home, haue all their pleasure to be abroad: so a mind that vnto it selfe is guilty of villanie, abhorring it selfe doth feed with the malicious reprehension of others. *Idem.*

It is an easie matter to pull downe that another hath builded: but it is a very hard matter either to re-edifie the same againe, or to build a better: so it

is an easie matter to find fault with another mans oration^l, but to speake after the same manner or better, it is not so easie. *Idem.*

When in Summer it thundreth more, then it lightneth, it portendeth great store of wind, as *Plinie* saith: so when one vehemently declareth against other mens vices, himselve showing no integrity of liuing, it is a manifest signe of a mind more puffed vp with the wind of ambition, then endued with true godlinesse.

Sorrow.

AS the Ouen damp't vp hath the greatest heate; fire suppress't is most forcible; the streames stop't, either breake through or ouerflow: so sorrowes concealed as they are most passionate, so they are most peremptorie.

As a wise pilot in a calme doth expect a tempest: so in tranquillitie the mind is to bee prepared for griefe and sorrow. *Plutarchus.*

As Physitions in a vehement flux of phlegme doe not forthwith vse inward medi-

medicines, but first outwardly apply outward things, that may ripen the humour, and then they cure it: so in new griefe wee must bee silent, till it growing more mild it may admit comfort. *Idem*:

Wee make those things sauourie by mixing sweete things with them, which by nature are bitter: so sad and sorrowfull things by reason are to bee allayed. *Idem*.

As flies doe rather choose to sit vpon rough places, then vpon glasse or smooth places: so some doe forget pleasant things and remember only heauie and massiue matters. *Idem*.

As the Rose, the fairest of all flowers, doth spring of thornes: so of sorrowfull and sharpe laboures most pleasant fruit is gathered.

As wine mixt with vineger hath not the same sweetnesse: so sadnesse and heauinesse annexed to the holy Spirit, hath not the same pure and cleane prayer. *Hermas seu Pastor*.

As a boate is drowned by a tempest: so the minde is delected by sorow. *Chrysost. Hom. 10. de penitentia*.

As

As they that saile ouer the vast ocean Sea, cannot be without sicknesse : so they that liue in this world, cannot be without sorow. *Idem. Hom. 67. ad pop. Antioch.*

As a moath doth eate a garment : so sorrow doth feede on the heart of man. *Idem. Epist. 8. ad Olympiam.*

As the tenderest wood is most annoyed of wormes : so the feeblest minds are most molested with sorrow. *Basil. hom. de gratiarum actione.*

As clouds doe take from vs the brightnesse of the Sunne : so sorrow doth take from vs the affability of speech. *Chrysost. hom. 6. ad pop. Antioch.*

As certaine leauie apples haue a sowrish sweetnesse, and some old wines haue a sweetish sowernesse : so both our sorrow must be ioyfull, and our ioy must be sorrowfull.

As there be two colours, red and blew in one raine-bow : so there must be two affections, ioy and sorrow in one heart.

Praise.

Praise.

AS they that giue niggardly, seeme
to haue but a little : so hee that
sparingly or vnwillingly praiseth ano-
ther, seemeth to hunger and thirst
after his owne prayse. *Plut.*

If thy field could be made fertill with
praying, it were no lesse to be praysed,
then plowed or manured : so if thy
friend can bee made better with pray-
sing, it is expedient sometimes to
praise him : but if hee cannot, to what
end is vnprofitable soothing? *Idem.*

Wee ought not to tickle them, that
are inclined to laughter : so we ought
not to prayse them, that are greedy of
glory. *Idem.*

As euery crowne doth not become
euery conquerour: so all prayse doth not
fit enery man. *Idem:*

A Peacocke doth not spread his taile
except he be praysed : so many doe not
shew what is within them, till they bee
commended. *Plin.lib.decimo cap.20.*

As another mans tickle and touch
doth more vehemently procure laugh-
ter, then our owne : so it is a better
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decorum to be prayſed by others, then by thoſe that are of our owne affinitie and familiarity.

Prayers of themſelves.

They that would not be trouble ſome nor grievous to ſore and bleared eyes, doe ſhadow the brightneſſe of the Sunne from them: ſo ſome among their owne commendations doe mingle a little diſprayſe, that they may auoyd enuy. *Plutarchus.*

They that are hunger-ſtarued for lacke of food eate their owne fleſh: ſo ſome, thiſting after prayſe and glory, when they want others to prayſe them, commend themſelves. *Idem.*

As we are commanded either altogether to keepe out of a peſtilent place, or if we be in it, to behaue our ſelves very circumspectly: ſo wee muſt not at all prayſe our ſelves, or if we doe, it muſt bee done very warily and cautelouſly. *Idem.*

The Cocke being conquerour, preſently teſtifieth his victory by crowing: ſo ſome doe boalt of their owne

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exploits, and become the ridiculous
heralds of their owne prayſes. *Plinius*
lib. 8. cap. 33.

The Tongue.

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AS it is hard to hinder and hold in
an vnbroken and vnbridled Colt
ſoming and chaſing in the middeſt of
his race : ſo it is much more difficult to
reſtraine an vnruely and a malicious
tongue.

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lory,
them,

As the Northwind driueth away the
Raine : ſo doth an angry countenance
the ſlaundering tongue. For as Saint
Hierome ſaith : An arrow ſhot from a
bow ſticketh not in the hard Rock, but
with violence reboundeth backe a-
gaine, and hurterh him, that ſhot it.

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As hee doth ill that fireth an houſe;
and he alſo, that when he may quench
it, doth not ; and much more he, that
comming to the flame, warmeth him-
ſelfe by it : ſo hee doth ill that ſpeaketh
ill of others ; and he alſo, that doth not
ſtay a ſlanderous tongue, when he may,
but much more hee, that taketh an
occaſion by a detracters words to
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spit forth more poyson of defamation.

Euen as saylers are wont to haue all dangerous places noted and decyphered in their Maps, by which their ships might bee endangered and hazarded; that they may auoyde them: so the seruant of God ought to haue all kind of corrupt speeches noted and set down, that he may not be endangered by them.

As riuers haue bankes, that they may not ouerflow: so reason is to bee the stay of the tongue, that it may not runne counter.

As vnlucky howling night-rauens doe enuy the rest of man, by disquieting him with their nightly ill-sounding moane: so a virulent and venemous tongue doth alwaies disperse something abroade, that may disturbe the concord of men. *Plin. lib. 11. cap. 25.*

As a bridle doth direct a horse: so reason should rule the tongue.

As if a Romane should be iudge, he could not perceiue thy reasons except thou didst speake lattine: so Christ doeth neither heare nor attende thee, except thou speake in his tongue. *Chrys. hom. 76. in Matth.*

As

As one sparke doth make a great fire: so an ill tongue doeth procure great enmity. *Idem. hom. 9. operis imperfecti.*

An ill tongue is compared to a sharpe rasour; to a bow and arrowes; and to Serpents. To a sharpe rasor, which shaueth the haire, he not feeling that is shaued. To bow and arrowes, which are sent from farre, and wound the absent. To Serpents, which bite priuily, and leaue poyson in the wound.

As a Parrat is knowne by speaking like a man: so wee are knowne to bee Apostolicall, if we speake like the Apostles, and Angelicall, if we speake like Angels. *Crysost. hom. 26. ad populum Antiocheum.*

Contrarietie.

ASlime is heated by water: so contrarieties doe moue some.

As heate is allayed by cold: so choller is allayed by phlegme.

The precious stone *Anthracites* a kind of carbuncle, being cast into the fire, lookes as it were dead, but being drowned in the water, it shineth like sparkes

sparkes of fire : so contrarities doe
some ; if thou prickest them frowards
they are the more backward ; if thou
diswadest them, they are more enkind-
led ; they become enimies to them that
deserue well, and friends to them that
merit ill.

As wine doth make some dull, and
some quick-spirited, some dumme, and
others talkatiue according to the dis-
position of their bodies : so the same
foolishnesse, and ignorance of the truth,
doth stirre vp some to couetousnesse,
and others vnto pleasures.

As the Sunne doth harden clay, and
soften wax : so the same speech spoken
of the same man, doth worke remorse
in one, and obstinacy in another.

As a blacke gound doth best be-
seeme a white counterfet, and *Venus*
according to the iudgement of *Mars*,
was then most amiable when she sate
close by *Vulcane* : so contraries being
opposed one against another, doe mani-
fest themselves more euidently.

As the Lawrell is greenest in the
foulest winter : so the lime is hottest in
the coldest water.

As

As the Glo-worme shineth brightest
when the night is darkeſt : ſo the
Swan ſingeth ſweeteſt when his death
is neereſt.

As out of one and the ſelfe ſame
roote, commeth as well the wilde
Oliue, as the ſweete; and as the
Palme Perſian Figge Tree beareth as
Apples as Figges: ſo a Mother thruſteth
ſometimes into the world at one time,
the bloſſoms of grauity and lightneſſe:

As the breath of the Lyon ingendereth as well the Serpent as the Ant ;
and as the ſelfe ſame dew forceth the
earth to yeeld both the Darnell and
wheate; and as the Eaſterly winde
maketh the bloſſomes to blaſt, and the
buds to grow : ſo one wombe many
times nourisheth contrary wits, and
one milke diuers manners, as *Amphion*
and *Zetis*; *Titus* and *Domitian Bo-*
leſlaus and *Vuenceſlaus*, &c.

As the Vine and the Cabbish, the
Oake and the Oliue tree: ſo the Serpent
and the Aſh-tree, the Iron and *The-*
mides, can by no meanes agree to-
gether.

Conſta-

Counſtation.

THe whelpes of Beares are borne ill faſhoned, they moue themſelues when they are two moneths old, but ſcarcelly goe at ſix moneths: ſo thoſe things that are to become excellent doe grow by leaſure, and are perfected by little and little.

Choyſe.

THe water of the Sea is vnprofitable to drinke, but it nourifſeth fiſhes, and is ſeruiſſable for ſaylers: ſo wee muſt exerce and extract whatſoeuer commodity is in any thing. *Plut.*

As it is a goodly thing to haue ſayled and trauelled by many Cities, but it is expedient to inhabite and dwell in one of the beſt: ſo many things are to bee knowne, but the beſt things are to bee followed and kept. *Idem.*

Glory.

WHen the Sun-beames are perpendicular ouer a mans head they

they either altogether take away his shadow, or make it very little : so exceeding great glory doth quite extinguish enuy. *Plur.*

As a smoake, great at the first, doth soone vanish : so doth glory falsely gotten. *Idem.*

As that fire doth make no smoake, that presently breaketh into a flame : so neither is that glory subiect to enuy, that presently shineth forth, but enuy attends them, that rise by degrees. *idem.*

As a shadow waiteth vpon vs, whether we will or no : so glory followeth vertue, albeit she flye from it. *Seneca.*

As they that are distempered by sicknesse, doe abhorre the pleasantest meates : so filthy fellowes neuer tasting of true glory, doe neuer seeke after it. *Cicero Philip. pr.*

As it is leuity, to hunt after vaine-glory : so it is foolishnesse to put from vs true and deserued glory. *Idem in Pisonem.*

The shadow sometimes goeth before, and sometimes commeth behind : so sometimes glory commeth before, that wee may see it, and sometimes it
S commeth

commeth after vs, but that is greater, which commeth after, and then, when enuy is husht; for whilst *Democritus* raged, *Socrates* could scarcely be heard of: *Rome* honoured not *Cato*, till she had lost him: *Rutilius* his innocency had beene diuulged, if he had not beene iniured. *Seneca* epist. 80.

The ancient Sapients called glory a Crocodile. For as a Crocodile doeth follow a man flying him, and flyeth from him that followes him: so glory doth flye from them that desire it, and doth follow them, that flye it. *Albertus Nonicampianns.*

As he that is cloathed with silke and purple, will not haue a dirty cloake put on him: so holy men cloathed with excellent vertues, should not cover themselues with humane glory. *Dorotheus De humilitate, doctrina. 2.*

Vaine Glory.

AS moathes doe eat out a garment: so vaine-glory hath eaten out many mens possessions. *Chrysostom. homil. 42. in Genesin.*

As drunkenesse obscureth reason:
so vaine-glory corrupteth discretion.

Idem. hom. 2. in Ioan.

As we despise earthly riches, when
wee hope for heauenly possessions: so
wee contemne the vaine-glory of this
life, when wee perswade our selues of
celestiall glory. *idem hom. 28. in Ioan.*

As a profane woman doth set her
selfe to sale to euery body: so doe they
that are giuen ouer vnto vaine-glory:
Idem hom. 17. in epist. ad Rom.

As nights succeed dayes, and winters
Summers: so griefe and heauines fol-
lowes vaine-glory and pleasure, either
in this world, or in the world to come.
Maximus lib. 2. de charitate.

As the Pismyre eateth the ends of
the corne shee hath gathered, that it
may not sproute nor grow: so vaine-
glory nippeth all our good parts in the
head, *Climacus de inani vita fuga.*

As Iuie embracing a tree withereth
the roote: so vaine-glory corrupteth the
roote of true vertue, if it spring up by it.
*Nicolas oration. 7. aduersus uisita, & S.
Isaïus abbas oratione. 16.*

As the wind carrieth away the print

of thy foote-step paced in sand or dust :
so vaine-glory viterly taketh away the
vertue and reward of an almes deed.
ibidem.

As the flower flourisheth to day ;
and to morrow is withered : so doth
humane glory. *Isidorus Clarus oratione*
109. tomo secundo.

As a shadow hath no footing : so
neither hath vaine-glory. *Henricus de*
Hassia in Soliloquio anima.

The tract of a ship is not discerned
in the Sea : so neither the glory of man
hath any bidding in the world. *ibidem.*

As the wind puffes vp the waues : so
vaine-glory puffes vp vaine men.

As an Ass is not to be preferred be-
fore a horse , albeit he be decked with
Golden trappings : so no man is to bee
vaine-glorious and proud for externall
acoutrements, & outward habiliments
seeing that the Elephant excelleth him
in hugenessse, the Lyon in courage, the
Nightingale in singing, the Peacoeke
in beautie, Bees in cunning, the Spider
in weauing, the Hare in swiftnesse,
the Eagle in sight, the Ass in hearing,
and the Dogge in smelling. *Isidorus*

orazione de humilitate tomo primo.

As the little Worme *Teredo*, that eateth wood, in the night shineth, and maketh a crackeling, but in the day time is knowne to be a Worme, and putrification: so also Vaine-glory shineth & glistereth with great pompe in the night of this world to weake and dimme eyes, which cannot iudge but by outward appearances; but when that cleare and bright day of iudgement shall come, wherein God shall reueale the darkeſt and obſcureſt things of our ſoules, and ſhall manifeſt the ſecret counſels of our hearts, then thoſe that ſeemed happy and glorious, ſhall bee knowne to bee filthy and vile, and without any hope of ſaluation. *Lodouicus Granatenſis in lib. de ſeptem Meditationibus, Meditatione quinta.*

Braggers.

They that are hungry, are more prouoked with appetite, if they ſee others eate: ſo braggers are more inflamed with glory, when they heare others extolled.

As many riualls snarle about one loue: so they iarre that affect glory and prayse by one thing. *idem.*

As a *Chameleon* is fed with none other nourishment, then with the ayre, and therefore shee is alwayes gaping: so popular applause doth nourish some, neither doe they gape after any other thing but vaine prayse and glory. As in times past *Horastrius* and *Manlius Capitolinus* did: and in our age *Peter Shakerly* of *Pauls*, *Monarcho* that liued about the Court.

As the Moone is sometimes bigge, sometimes small, and sometimes is not seene at all, neuer continuing in one estate: so Braggers that place their prayse in Parasites mouthes, are sometimes extolled, as great personages, and sometimes depressed, as base peasants, and sometimes they are nobody, and sometimes some body, as it pleaseth their slipperie tongue to make them. *Bernardus sermone de Natini-za Ioan. Baptista.*

Gratitude.

AS wee doe not grudge to giue the
pawns backe; when the goods are
restored: so let vs not grudge to restore
and repay thankes to God, for the be-
nefits that he bestowes vpon vs. *Plut. in
Moralibus.*

As wee repay Vsurers their money
with gaine: so let vs repay both God
and man. *Seneca.*

As Beanes and Lupines doe not make
the ground leane where they grow,
but doe fat it: so a gratefull man doth
make his estate the better of whom hee
hath receiued a benefit, and rendereth
as good as hee receiued. *Plin. lib. 18.
cap. 14. & cap. 12. eodem lib.*

A learned man is learned albeit hee
hold his peace; a valiant man is valiant,
albeit hee hold his hands; a good Pylot
is skilfull, albeit he be on drie land,
because they are men of perfect skill,
and nothing is wanting vnto them, but
opportunitie to shew it: so is he also a
greatfull man, that is onely willing to
requite and regraciate, albeit he hath
none other witnesse of it, but his owne
S 4 kind

kind and thankfull mind. *Seneca de benefic. lib. 4. cap. 21.*

As our Ancestours haue left their learned writings vnto vs their posterity: so we should not onely be gratefull to one age. *idem cap. 30.*

As glory doth rather follow them, that flie it: so the fruit of a benefite is more gratefully repayed vnto them, that doe not expect it. *Idem, lib. 5. de benefis.*

As it is meete that we pardon them that vnwittingly haue offended: so they are not to be repayed thanks that haue benefited vs of necessitie. *Cicero libro 1. de inuentione.*

As fertill fields doe render more, then they receyued: so should a gratefull man in repaying of thanks *Hesiodus, & Cicero lib. Offi.*

Ingratitude.

AS Swine eating Acornes vnder an Oke, neuer looke vp that they may see from whence they come: so vngratefull men receiuing benefits from God, neuer cast vp their eyes to heaven

to giue him thanks. *Lodonicus Granatensis lib. 1: Ducis peccatorum.*

As he is exceeding vngracious, that hauing receiued large and ample gifes of a king, which then forthwith mustered vpon an armie, and setteth vpon the King: so is that man most vngratefull; that with those same benefits which God hath bestowed vpon him, moueth warre, and setteth himselfe against him. *ibidem.*

As it is a wickednesse intollerable, if a married woman should giue all her ouches, tablets, rings, chaines, earrings, and bracelets, which her husband gaue her, that shee might bee beautified with them, and so please him, to an adulterer, that shee may allure him to her loue: so it is ingratitude vsufferable, if man spend and consume his fortitude, strength, health, and riches, which God hath giuen him to glorifie and honour him withall, vpon euill workes, and most filthy and dishonest actions. *ibidem.*

As Iuy cleauing to the boughs of trees, is raysed aloft through the helpe of another: so base peasants mounting

aloft through the countenance of mightie men, become a meanes to strangle them of whom they were promoted. *Plus in Moralibus.*

The Stone *Siphnius* being heated in oyle waxeth hard, otherwise it is very soft: so some are made worse by benefits.

As hee is an ill Father that giues his daughter to a diuorced man; as he is an ill houlder that commits his goods to a spend-thrift; as he doates that leaues his Sonne to a couetous Gardian: so is he an ill benefactor, that bestowes his benefits vpon thanklesse persons. *Seneca lib. quarto de ben. cap. 27.*

As that seruant is exceeding vngracious, that hauing recieved kindnesse of his master for his ill deeds, if he repay ingratitude: so is that man exceeding faultie, that for all his misdeeds done against God, receiueth benefits, and yet remaineth thanklesse. *Basilus in 2. ad Timoth. hom. 5.*

As a husband louing his wife tenderly (to make his affection knowne vnto her, bestowing vpon her many great presents of Gold and costly iewels) is

very

very heauie if shee dissemble the gifts which hee hath bestowed vpon her, and say shee hath purchased them by her owne money : so God can in no wise bee pleased with vs, if wee will conceale, or else attribute to our selues, the graces which hath bestowed vpon vs, which he would haue to be testimonies, tokens and demonstrations of the inuiolable loue and fidelitie that hee beareth vnto vs.

As *Alexander Phrygius*, who of Poets is commonly called *Paris*, was ingratefull to *Menelaus*, and to the King of *Sydon*, who had giuen him friendly entertainment, as *Distys Crescens* writeth in his first Booke *de Bella Troiano*, in stealing away the ones wife, and treacherously killing the other : so *M. and D. Brutus. C. Cassius, Cn. domitius, C. Trebonius, Q. Tullius Cimber*, they two *Seruilij, Casca Hala*, and many others, were very vnthankfull to *Iulius Caesar*, who slue him with three and twenty wounds in the Senate house, albeit he had lately pardoned them for their fighting against him on *Pompeys* side, as saith

Appian

Appian in his second Booke of *Romane* ciuill warre.

As the *Romanes* suffered: *P. Scipio Africanus* the first, who defended them from so many perils, most miserably to dye in *Lynternum*: so the second *Scipio Aemilianus Africanus* for all that he subdued *Carthage*, and *Numantia*, which refused to become tributaries to the *Romans*, found in *Rome* a murtherer, but not a reuenger.

As the *Athenians* were ingratefull to *Theseus* and *Solon*: so were the *Lacedemonians* vnto *Lycurgus*.

As *Synon* was vnthankfull to the *Troians*: so was *Zopyrus* vnto the *Babylonians*.

As the *Romanes* were ingratefull to *F. Furius Camillus*: so was *Prolomenus Dionisius* King of *Egypt* vnto *Bompey*.

As the *Athenians* were very vnthankfull to their famous Captaine *Miltiades*, in casting him into prison, and suffering him there to dye, who had freed them from the *Persians* in the expedition of *Darius*: so was *Valentianus Caesar* very ingratefull to that valiant Captaine *Aecius*, whom hee

commanded to be slaine, and *Iustinianus* vnto that renowned Captaine *Belisarius* in commanding his eyes to bee pluckt out, in banishing him, and forcing him to beg his bread, who had deliuered the Romane Empire from the sauage cruelty of barbarous Nations, who overcame *Persians* in the East, the *Vandals* in Aphrica, and the *Goths* in Italie.

As *M.T. Cicero* was slaine of *Pompeilius*, whom he had saued from the gallowes: so *Leo* the Emperour was depriued both of life and honour of *Michael Thraulus*, vpon whom he had bestowed many dignities.

Pliny saith that the Colt of an Asse; when hee hath filled his belly, turneth his heeles against the Dammie, and kicketh her: so many ingratefull men hauing receiued blessings from God, and benefits from man, doe spurne against the one and contemne the other.

He that nourisheth a Serpent, nourisheth his owne bane: so he that bestoweth a benefite vpon an vnthankfull person, may perhaps arme an enemy against himselfe. *Plus, in Maratibus.*

He

Hee that anointeth a dead carcasſe with precious oyntment looſeth it: ſo he that beſtoweth a benefit vpon one ingratefull, caſteth it away. *ibidem*:

As Dogges haue beene ſo mindfull of their maſters benefits, that they haue dyed by their ſlaine bodies, and ſome of them haue detected the murderers, and brought them to execution: ſo men ſhould much more be mindfull of good turnes, and requite them with thankfulneſſe and all poſſible recompence. *Baſilus homil. 9. Exameron.*

Chiding.

AS the wound of *Telephus* was healed with the ſame ſpeare that made it: ſo the wound of chiding iſt to be healed of him, that made it. *Plutarchus in Moralibus.*

As a good Phyſition had rather heale a diſeaſe by ſleepe and diet, then by *Scammony* or *Caſtoreum*: ſo a friend, a father and a ſchoole-maſter doe more indeuour to correct by prayſe, then by chiding, iſſo it may be. *ibidem*.

As a ſalue not applyed to the right place,

place, doth grieue without fruit : so doth chiding being not vsed, as it ought.

Ibidem.

As sharpe medicins, but necessary, doe ease the sicke, but offend and infect the sound : so sharpe reprehension doth cure vice, but offend honest men. *ibid.*

As a Physition when he hath made incision and cauterization, doth not presently leaue his patient, but applyeth vnto him lenitiues and gentle salues : so they that sharply rebuked, ought by mild and gentle speeches, to mitigate the bitternesse of the former reprehension. *ibidem.*

As an Image maker doth first with strokes cut his stone, and afterwards polish and smooth it : so a friend doth mitigate his chiding with gentle and pleasing speech. *ibidem.*

Physitions in bitter medicines doe mingle some sweetethings, that they may allure their patient to take them : so parents ought to assuage the sharpnesse of reprehension with milder words. *ibidem.*

Some precious stones being steeped in vinegar doe wax bright, and some being

being boiled in hony : so blister reprehension doth better come, but milder admotion doth beter fit others.

If thou takest sparingly of the hearbe *Elleborum*, it doth more offend, because it doth sticke to the bowels, and infect the body, but if thou takest greater quantitie of it, it doth passe thorow thee more speedily, and so doth lesse harme thee : so thy friend is not to bee chidden, except with that vehemency, that may free his mind from vice; for a lighter expostulation doth grieve friendship to no purpose. *Plinius lib. 25 cap. 5. in fin.*

Wholesome hearbes doe loose their vertue by often vsing them; so often admonition doth not amend him, who is accustomed to daily chiding.

As cold doth make and take away kibes and chilblaines : so the speech of a chiding friend doth cure that griefe it procured. *Erasmus :*

As they that are forced to vse incision, had rather cut with brasse, then with Iron, because by this meanes the wound is more curable : so he that is constrained to chide any man, ought so

to moderate his speech, that it may haue mingled with it some secret cure.

As the Physitions by mingling bitter poysons with sweete lyquor, bringeth health to the body : so the Father with sharpe rebukes, seasoned with louing lookes, causeth a redresse and amendment in the Child.

The fairest Iennet is ruled as well with the wand, as with the spurre: so the wildest Child, is as soone corrected with a word, as with a weapon.

Affliction.

AS in one and the selfe same fire both the Gold is made bright and shining, and the wood is burnt and consumed : so by the fire of affliction the righteous is made more beautifull, as Gold; but the vnrighteous as dry and vnfruitfull wood is turned into coales and ashes. *Lodon. Granat. lib. 1. Ducis Peccatorum.*

Vnder the same flaile, the huskes are diminished and broken, but the graine purged and purified : neither therefore is the mother or lees confounded with the

the oyle, because they are pressed and troden vnder the same presse or planke: so one, and the same weight pressing the good and the bad, doth trie, purifie and purge the good; but doth damnifie, consume and wast the bad. *ibidem*

As the sea cannot be without waues and billowes: so this life cannot bee without tribulation and temptation.

As children, when they are feared or daunted, forthwith run to the bosome and lap of their fathers: so should wee haue recourse to God our Father in the time of tribulation *Sella De contemptu mundi.*

As no man calleth a chirurgion to the house of a sound man, but to the house of him that is wounded: so God commonly sendeth not his spirit, who is called the comforter, to their houses, that enioy vaine ioy and comfort, but to the houses of them, that bee desolate and afflicted for his loue. *Ibidem:*

As the poorer sort haue more right and title, then rich men, to craue aide & releefe at places of hospitality and succour: so hee that is more afflicted and troubled, hath iuster cause to desire
aide

aide and helpe at the bounty of the diuine mercy. *Lodon. Granatensis lib. de Denotione.*

As a good housholder giueth to his sicke seruant more dainty meates, then hee doth to the rest, not because hee is worthier then the rest, but because hee is weaker, and in greater need: so the gracious God of heauen dealeth with those, that bee afflicted and in need. *ibidem:*

Euen as a purging medicine, although bitter, is no lesse profitable, then other meate although it bee pleasant: so affliction, although sowre, is sometimes no lesse necessary, then fauour, although it be sweete. *ibidem.*

As it doth no lesse profit the sicke to eate with loathing and abhorring, then it doth the sound to feede with appetite and stomacke: so doth no lesse profit vs sometime to be fed with the bread of affliction, then it doth to bee cheared vp with the dainties of prosperity. *ibidem.*

As a wise Pylot in a calme doth expect a storme: so in prosperity the mind is to be prepared for aduersity.

They —

They that in a storme flye for succor vnder a Tree, when it is past going away doe pull downe boughs : so in affliction we vse the helpe of some, whom in prosperity we afflict by enuy.

As in the midst of Winter the Birds *Alcyones* doe enioy great calmnes, whereby other are also benefited : so when fortune doth most rage, then the godly doe especially enioy tranquillity of mind, which they also make others partakers of.

Prosperitie.

AS that stage-player is not the happier, that by representation seemeth a King or an Emperour: so that man is not the happier, by the gifts of fortune, that being esteemed as he is in himselfe, is no body. *Seneca.*

As too much rankenesse breaketh the stalkes of corne : so too much prosperitie vndoeth mens minds. *Seneca.*

As health in the highest perfection, as saith *Hippocrates*, is dangerous: so in great prosperitie disastrous haps are to be feared. *Plut.*

As

As he that is diseased with the drop-
sie, the more he drinkes, the more hee
increaseth his disease: so a man the more
he surfeits in his prosperity, the more
dangerous is his estate. *Chrysost. conci-
one 3. de Lazaro.*

As the hand is one, whether it bee
extended abroad, or contracted toge-
ther: so a man should be alwayes one,
whether he be in prosperity or aduersi-
ty. *August. sermone de prudentia ad
Eremitas.*

As Hawkes are lost by soaring too
high: so they that by prosperity are
caried aloft, doe most what loose
themselves. *Hector Pintus in cap. 17.
Ezechiel.*

When the Sunne enlightneth one
hemisphere, another hemisphere is full
of darknesse: so when prosperity
fawneth vpon one, aduersity frowneth
vpon another. *Idem in cap. 26.*

The voyce so long as it is yttering,
because many things concurre to the
articulating of it, as the teeth, the
tongue, the throate, the pallate, and
the lippes, seemeth to be a thing existing
and solide, but being looked into, it
is

is nothing else but an emptie sound : so the great men of this world , liuing in prosperity , so long as they breath , because many things concurre , which seeme to dignifie them , as riches , power , and honour , they are deemed great and mighty potentates , but being intombed in a Sepulchre , then they are forthwith knowne to bee nothing , but dust and ashes. *ibidem.*

As the Moone doth suffer no eclipse , but when it is in the full : so then commonly the image of God is eclipsed in man , when he is full of riches and prosperity. *Idem in cap. 40.*

As the Moone , when it is in the full , is furthest from the Sun : so many that flow in riches , and are full of prosperity are furthest from God. *Ibidem.*

Braunches too heauy loaden , are broken ; and too much fecundity cometh not vnto maturity : so too much prosperity destroyeth the possessor. *Seneca epist. 39.*

As they that saile with a prosperous wind haue instruments , which they vse against a storme : so they that are wise in prosperity , should prepare themselves against

against aduersity. *Stobaeus. serm. 1. de Prudentia.*

As they that haue the falling sicknesse, are taken with a cold and with a swimming of the braine : so if a little fortune lift vp an vnlearned man, hee presently sheweth himselfe, what he is. *Plut. in Moralibus.*

As a good fire is a good ornament to a house in cold weather, as *Homer* said: so prosperity is much more pleasant, if it be beautified by the vertues of the mind. *ibidem.*

As they that haue fierce horses, doe deliuer them vnto horse breakers, to make them more tame : so men being puffed vp with prosperity, are to bee taught how variable fortune is, and how weake the estate of humaine frailty, that may bee made more moderate, and sober minded. *Scipionis Maioris dictum est apud Plutarchum.*

As Iuy kills Trees with embracing : so prosperous fortune doth destroy and strangle, whilst it flattereth and fawneth. *Plinius lib. 16. cap. 35.*

As Trees forthwith die, when they
are

are fruitfull beyond their wont : so fortune being prosperous and fauouing beyond custome , doth often intimate that ruine is at hand. *Erasmus in Similibus.*

As it often happeneth , that in very faire weather a storme doth arise : so in prosperity many times a suddaine disturbance of things doth grow. *ibid.*

As beanes breed windinesse in the belly , and raise fumes in the head : so temporall prosperity bringeth the windinesse of puffing pride, and breedeth the fume of vaine-glory. *F. Ioannes à S. Geminiano lib. 3. de vegetabilib. & plant. cap. 64.*

Tribulation.

AS raine falling vpon the Earth, doth fructifie the corne : so tribulation entring into the soule, doth stirre vp a desire vnto God. *Chrysostom. hom. 24. ex varijs in Mathæum locis.*

As gold is not hurt in the furnace : so tribulation and aduersity doth not hurt a constant soule, but bringeth forth patience, & cutteth away slothfulness. *ibid.*

As a flaile beateth the chaffe from the corne : so tribulation driueth sensuall and carnall delight from the soule. *ibidem.*

As the gold-smith doth not take his gold out of the fire, till he see it purified from the drosse : so God doth not take vs out of the cloud of tribulation, till hee see vs mundified and cleansed from the drosse of our corruption. *Idem hom. 4. ad pop. Antioch.*

As it is sometimes day and sometimes night, sometimes summer, and sometime winter: so sometimes we haue tribulation, sometimes consolation, sometimes heauinesse, sometimes happinesse. *Idem. hom. 63.*

As fire maketh the Gold to shine, and the chaffe to smoake: so tribulation and aduersitie purifieth the good, but polluteth and damnifieth the wicked. *August. lib. 1. de ciuita. Dei. cap. 8.*

As the Grape is not wine, nor the Oliue oyle before they bee pressed: so men doe not put off their carnall desires, to bee made pure wine for the Lords drinking, nor sweete oyle for an incense vnto his nostrils, before they

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bee broken in the presse of tribulation.

Idem in Psal.

As spice when it is pounded, doth shew what smell it hath : so holy men in tribulations doe shew what vertue they haue. *Greg. lib. 1. moral. cap. 4.*

Fire kept downe by blowing, encreaseth : so doe good men increase in vertue and religion being held downe by tribulation. *Idem epist. 27.*

The Physition letteth that sicke man haue what he will, of whose recouerie he despayreth ; but he restraineth him, of whom hee hath hope, from many things: so God troubleth and afflicteth them whom hee loueth. *Idiota cap. 11. contemplationum.*

Those medicines are commonly best, that are the bitterest : so tribulation albeit it bee bitter to the flesh, yet it is profitable and wholsome to the soule: *ibidem, cap. 14.*

Griefe compellerh vs to seeke remedy : so tribulation causeth vs to seeke comfort at the hands of God. *Ibidem cap. 16.*

It is written that in the building of the temple all the stomes were hewed with

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with axes and hammers : so the liuely stones that are to build the celestiall Ierusalem must be polished with diuers strokes and beatings. *ibidem. cap. 19.*

As gold cast into water doth neither loose his colour, nor his price, but being cast into fire is made more splendid and pure : so a righteous man doth not loose his vertue in the water of prosperity, but in the fire of calamity is made more glorious and shining, when as the wicked are like vnto clay, that is dissolued in water, and hardened in fire. *Hector Pintus in cap. 37. Ezechiel.*

As a showre falling into the Sea seemeth to adde nothing to it : so disastrous fortune doth nothing hurt a wise man. *Seneca de consolatione. cap. 16.*

As Peter walked vpon the waters by faith : so the holy Saints walke through the flouds of tribulations by faith. *F. Ioaannes à S. Geminiano lib. 1. de calo & elementis cap. 94.*

As blaeke leade is often found in the mines of the earth with Gold and Silver : so grieuous tribulations are often

borne of the Saints with great ioy. *idem*
lib. 2. de Metallis & lapidibus cap. 38.

Debt.

AS wee giue money to haue a hand
 or a foote cut off, if they be putri-
 fied and corrupted: so house and hous-
 hold are to be made away, that we may
 discharge our selues from debt, and so
 become free men. *Plut.*

As a horse once broken to carry one
 rider, carieth one after another: so they
 that once fall into debt, still fall in
 further and further. *ibidem.*

Cholericke men that doe not purge
 themselves in time, doe fall into grea-
 ter inconueniences: so they that suffer
 their debts to encrease, afterwards abide
 the greater calamitie. *ibidem.*

The fish *Polypus*, whatsoeuer he cat-
 cheth in his claws, he holdeth it fast:
 so many when they haue gotten other
 mens money into their hands, doe
 very hardly part from it. *Plin. lib. 9.*
cap. 29.

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Defence.

THe Serpent *Amphisbena* hath a head at both ends, and doth vse both ends as a tayle; so some doe defend themselves now this way, now that way; when they thinke it commodious they flye to the liberty of the Church, and when it makes for them, they shrowd themselves by the countenances of Princes.

Customs.

AS hee that driueth a naile into a post, fasteneth it at the first stroake that hee giueth with his mallet, but more firmly at the second, but so fast at the third, that it can hardly be pulled out againe, and the oftner that hee knocketh it, the faster it sticketh, and is pulled out againe with the greater difficulty: so custome in sinning doth so deeply driue vice into our soules, as it were with a great mallet, and there it sticketh so fast, that scarcely any thing may bee found, by which it may bee haled and pulled out. *Lodonicus*

Granatenfis lib. 1. Ducis peccatorum.

As he that in the morning is not able to paffe ouer the foord, when as yet the water is low, shall bee much leffe able to paffe ouer it at night, when the bankes are full, and the riuer swelleth like the flouds and tides of the Sea: so hee that in the beginning is not able to sway the rule of his peruerse affections, shall much leffe bee able to tame them, when they are accustomed in any violent proceeding. *ibidem.*

As hee that is not able to pull vp a plant newly rooted, is leffe able to do it, when it hath taken deepe rooting: so he that is not able to pull vp the roote of vices lately planted, shall be much leffe able when they haue taken profound rooting, and through custome sticke faster in the soule. *Idem. lib. 2. Ducis peccatorum.*

As he that is indangered with a long and a pernicious disease, seldome so commeth to his former health, that not some relicks of the disease remaine in his body: so the custome and diurnity of sinne, is seldome healed and cured without some relicks remaining. *ibidem.*

Euen

Euen as it is very hard to withdraw a great riuer from his naturall course, which by many yeares it hath beene accustomed to, to another current: so also it were hard that a man should change his life, which many yeares he hath led, and should assume another.
Lodo. Gran. lib. de deuot.

As the habit to thinke alwayes euill things, doth so bind a man, that hee can not thinke of good things: so on the other side the vse and custome of good things doth so change a man, that hee thinketh not on euill things. *ibid.*

As *Rachel* when she went out of her Countrey, tooke away with her the Idols of her Fathers house: so they that haue accustomed themselues to any thing, albeit they leaue it, yet some reliques will remaine with them. *Stella de contemptu mundi.*

As a man speaketh that idiome and dialect of speech, which he hath alwayes vsed: so it is in the customarie frequentation of any other thing. *ibid.*

As fire the more fewell it taketh hold of, burneth more extremely: so the nature of sin the longer it continueth,

the further it spreadeth, and becometh more vntamed. *Chrysoſt. contra Gentiles & hom. 22. ad pop. Antiochia:*

As hee that is conuerſant among ſweete odors, doth a good while after ſmell of them: ſo a minde that hath bene accuſtomed to honeſty, doth long after retaine ſome ſparkes of it. *Plut.*

They that haue long bene bound in fetters, when they are looſed, doe yet halt, neither can they on a ſuddaine goe perfectly: ſo they that haue bene long accuſtomed vnto vices, when they forſake them, doe retaine certaine reliques of them. *idem.*

As a blemiſh that hath bene long growing, and taken deepe rooting, is hardly taken away: ſo inueterate vices are hardly corrected. *idem.*

As a Booke diuers times blotted in one place is not eaſily made cleane: ſo the minde that often relapſeth into the ſame vices.

As hardened and brawned fleſh careth not for the prints of rods: ſo the minde accuſtomed to ſin is not mooued with a ſleight correction.

As *Mithridates* by cuſtoming himſelfe

selfe to take poyson, became incapable to bee poysoned: so the euils which thou accustomest thy selfe vnto doe not offend.

As the entrance into a weele or bow-net is easie, but the getting forth againe very difficult: so the way vnto vice is easie, but the returne from the customarie frequenation of it is very hard.

As they that are accustomed to dwell in corrupt and pestilene places, doe long indure in them: so they that are accustomed to grieuances and discommodities, doe little care for them. *Plin. lib. 18. cap. 6.*

As the sight of some men doth in-phant: so there bee some, the whole custome of whose life doth infect good manners.

As thicke skinne and brawned fleshy in time becomes almost sencelesse: so the custome of sinne takes away the feeling of sinne. *Plin. lib. 25. cap. 2.*

As an inueterate leprosie is not easily cured: so that sinne is not easily left, which custome imposeth as a necessitie.

*Conuersing and lining
together.*

AS they that walke in the Sunne, although they came to no such end, become Sun-burnt; and as they that sit in an Apothecaries shop, doe smell of the fragrancie of that place: so they that conuerse with a wise man, although not to the end to become wise, yet are made better by him. *Seneca.*

As certaine small creatures, when they bite, are not felt, but the biting is discerned by a little pimple or red spot, but in the tumour no wound appeareth: so thou shalt find that although conuersing with good men doth not presently profit, yet that it hath profited. *Seneca.*

As a disease by infection doth creepe vnto thy neighbour, when as health doth not the same vnto him that is sicke: so by keeping company with wicked men good men are easily corrupted, when as the contrary doth not follow.

As the fish *Torpedo* doth not hurt, vnlesse touched, but doth after a
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strang manner transpose her poyson from the hooke to the line, and so to the Angle-rod, and then to the hand: so wicked and pestilent fellowes doe not hurt, if thou keepe thy selfe from their conuersation, but if thou conuersest with them, then very contagiously they infuse their infection, *Plin. lib. 23. cap. 1.*

As in husbandry it is not inough that thou shew thy selfe a good husbandman, but it is also auailable with what neighbour thou liuest: so in life, it is not inough that thou shew thy selfe a good man, but it also skilleth with whom thou hast conuersation.

As the venemous hearbe *Aconitum* doth kill by contraction: so the conuersation of some doth slay by infection, *Plin. lib. 29. cap. 2.*

As the *Pyrit* stone doth not discover his fire nature, except thou dost rub it, and then it doth burne thy finger: so thou shalt not perceiue the maliciousnesse of some, except thou hast some commerce with them.

As not onely the Load-stone doth draw Iron vnto it, but also one Iron doth.

doth draw and other being rubbed with the Load-stone : so by conuersing together, either the profit of vertue, or the poyson of vice doth passe from one to another.

As they that take an Antidote before poyson, are not hurt of the poyson: so they that haue their minds strengthened and confirmed with wholsome opinions, and good instructions, are not infected by the speech of impious persons, if they chance to fall among them.

Wines doe not onely relish of the grounds they grow in, but also of the trees and plants they grow by : so wee doe not onely expresse their natures from whom wee descend, but also their manners with whom we liue.

As they that are bitten of a mad dogge, doe not onely become mad, but also doe infect others with contagion : so they that are possessed with any pestilent opinion, doe also infect others with their speeches and conferences.

As a Hart doth draw venom out of holes by his breath, and doth purge them:

them : so some by their godly conuersion doe draw others from sinne, and conuert them vnto God. *Basilus in Psalterium.*

As the plague doth infect : so doth euill company. *Idem de spiritu sancto.*

As vineger doth corrupt wine : so wicked men doe infect the good, therefore let vs goe out of Babylon. *Chrysostom. 28. in Matth.*

As one Whore doth make many fornicators : so the wickednesse of a few doth pollute a great part of the people. *Saluianus de vero iudicio & providentia Dei, lib. 7.*

Feare.

AS we doe not driue feare from timorous horses by keeping them in the stable, but by leading them by the force of bit and spurre into those places, which they feare : so also a fearefull and timorous mind is to bee forced, that at length it may put off this vaine feare. *Fr. Lodouicus Granus. lib. de deuotione.*

As the body is not capable of pleasures,

tures, except it bee in good temper : so the mind doth not partake of true pleasure, except it be void offeare. *Plut.*

As a flame rayfed by the wind, is greater and more vehement, but lesse durable and constant : so a vehement desier ioyned with feare, hath vncertaine pleasure. *Idem.*

The Crocodile is terrible to those that flye, but flyes those that follow : so if thou yeeldest or fearest some, they wax haughtie and cruell, but if thou boldly contemnest them, and valorously withstandest them, their choller is presently ouer, and they put dagger in sheath. *Plin. lib. 8. cap. 25.*

As a *Chameleon* because hee is a fearefull beast, doth often change colour : so they that are timorous & want strength, do apply themselves vnto policies, & inuent dangerous stratagems; *Plin. lib. 8. cap. 33. & lib. 28. cap. 8.*

Olde age.

AS they are glad, that haue fled from furious and cruell masters : so old men ought to reioyce, that by the

the benefit of age they are freed from the infection of lust. *Plut.*

As water mingled with wine doth make it moderate, and as the sober nymphes doe restraine the drunken god : so old men being mingled with youth in a common wealth, by their reuerence doe make their rashnesse and ambition more temperate. *Idem.*

As an old singer doth not leaue his art, nor cast away his harpe, but maketh that musicke, which hath the least trouble and difficultie in it, and leaueth the shriller parts of singing vnto youth, who are more fit for them : so in olde age wee must not altogether leaue of the businesse of the commonwealth, but chuse those affaires that are the quietest, which agree must vnto this age. *Idem.*

As the diuersity of the sphericall motions, doth temper the motions of all things : so the cunctation of old age, doth moderate the festination of youth.

As no man perceiueth when Storkes doe come, but that they are come, nor any one knoweth when they depart, but that they are departed, because they doe

doe both in the night very priuily : so man perceiueth youth departing , but that it is departed , neither doth any man vnderstand old age comming, but that it is come. *Plin. lib. 10. cap. 25.*

A young vine doth yeeld greater plentie of wine , but an old vine doeth yeeld better wine: so young men speake moe words, but old men speake things more profitable.

As of a running riuer thou hast so much as thou takest vp : so of yeares alwayes hasting away , thou receiuest no other thing, but that thou bestowest vpon perdurant matters.

As fruit is not found vpon that Tree, vpon which first there was no blossomes : so wee cannot in age attaine to lawfull honour, if we in youth doe not labour in the exercise of some discipline. *Cyprianus de 12. abusibus.*

A body that is molested with agues and sicknesse, although it be strong, yet it is afflicted, and weakened, but when the diseases are ouerpast, it recouereth strength againe: so the mind in youth doth abound with feuers , and the loue of glory & pleasures doth exceedingly possesse

possesse it, but when old age commeth, it profligateth and chaseth away all these passions, some by satiety, and some by philosophie. *Chrysost. Hom. 7. ad Heb.*

As the hauen is quiet : so old age is peaceable and desireth rest. *Idem, hom. cum presbyter esset designatus.*

As the canker sooner entreth into the white rose : so corruption, especially the corruption of couetousnesse, doth easily creepe into the white head.

As he that is tossed this way and that by diuers tempests, neither commeth to that place he would, hath not sayled much, but hath beene tossed much : so hee that hath longliued, neither hath profited in good manners, hath not liued long, but hath long beene. *Seneca de breuitate vite.*

As a prodigall man soone wasteth a great deale of wealth : so a voluptuous intemperate man soone shortens his life, and neuer commeth vnto old age. *ibidem.*

As a ship full of leaks cannot long hold out : so an old man full of infirmities and diseases cannot long liue. *Idem. lib. 2. epist. 30.*

As

As our Mothers wombe doth hold vs nine moneths , and prepareth not vs for it selfe , but for that place , we are to goe forth into, being now fit to draw breath, and looke abroad : so through all this space from infancy to old age wee are preparing for another child-birth of nature. *Idem. lib. 2. epist. 103.*

As not all wine doth so we through age: so not all old age is crabbed. *Cicero, in Catone Maiore, vel de senectute.*

As we prayse a young man, in whom there is some grauity : so we commend an old man, in whom there is some relickes of an honest youth. *Ibidem.*

As wantonnesse and lust is more proper vnto youth, then vnto old men, and yet not vnto all young men , that is, vnto those that are honest : so dotage and deliration is not proper vnto all old men, but vnto those that are weak-headed and light brain'd. *ibidem.*

As wise old men are delighted in youth of good towardnesse , and their age is more tollerable vnto them, that are embraced and reuerenced of youth: so young men delight in the precepts of old men , by which they are brought vnto

vnto the study of vertue. *Ibidem.*

As hee is not prayled that hath sung much, or pleaded much, or gouerned much, but he that hath done it well: so he hath not liued long, that hath lasted out many yeates, but he that liued well. *Plutarchus in Morat.*

As wine soone sowreth: so our life soone endeth. *Antiphanes, apud Stobaeum. sermone. 113.*

As to the stomacke quatted with dainties, all delicates seeme queasie; and as hee that surfetteth with wine, vseth afterward to allay it with water: so those old men, that haue ouercharged their gorges with fancie, accompt all honett recreation meere folly, and hauing taken a surfet of delight, seeme now to sanour it with despight.

As old men are very suspicious to mistrust euery thing: so are they very credulous to beleeeue any thing, the blind man doth eate many a flye.

As the hearbe *Moly* hath a flower as white as snow, and a roote as blacke as incke: so many times age hath a white head, shewing pittie, but a blacke heart, swelling with mischife.

Olde

Oldemens Counsell.

IT is reported that the Bird *Ibis*, the older she is, the more odoriferously and sweetly shee smelleth: so the glory of old men is more calme, and their counsels more safe. *Plut.*

Counsell.

AS he that is sicke of his liuer, doth foolishly if onely he shew his soare nayles vnto the Physition: so doth hee foolishly that being troubled and disturbed with great euils and mischiefes, doth aske counsell of his friend about trifles. *Plut.*

There be some that cannot see things neare vnto them, but they can discern things further off: so many are better aduised in other mens matters, then in those things that pertaine vnto themselves.

As the haggas called *Lamia* are blind at home, but see all things abroad: so some are too cleare eyed in other mens businesse, but are hoodwinked in their owne

If among birds one female tread another, it begetteth an egge, but nothing is bred of it: so that counsell, which thou conceiuest in thy mind, if it bee not seasoned with reason, it is friuolous and vnprofitable. *Aristot. lib. 6. cap. 2. de nat. animal. & Plin. lib. 10. cap. 58.*

As *Apion* calling *Homer* from his graue, asked him none other thing, then from what parents he was sprung: so some, a Counsell of graue men being conuerted, doe consult of nothing but of royes and trifles.

*Euill counsell is the worst vnto
him that giueth it.*

AS *Perillus*, who gaue the brasen bull vnto *Phalaris*, perished by his owne inuention: so many times euill counsell doth fall vpon the head of the authour. *Plin. lib. 34. cap. 8.*

As oftentimes the fish *Polypus* is taken and held, whilst hee deuoureth shell fishes: so now and then whilst we endeavour to hurt others, we bring our selues into danger. *Plin. lib. 9. cap. 29*

As

As *Cybele*, the *Chambers* Chamberlaine and *Bawde*, was poysoned with the same poyson, that shee thought to haue dispatched *Cariclia* with: so *Achemenes*, *Cybeles* Son, being at the point to haue traiterously slaine *Oroondates* lieutenant of *Egypt*, before hee had giuen him a deadly wound, was stricken thorow himselfe with an arrow of an *Ethiopian*. *Heliodorus* in the eight and nine Booke of his *Ethiopian History*.

As *Diomedes* King of *Thrace* cast others as prouender to be eaten of horses: so he by *Hercules* was cast to the same horses, and deuoured of them.

As *Busiris* King of *Egypt* vsed to burne others in sacrifice before his gods: so he by *Hercules* was burnt in sacrifice vpon the same alter.

As by that thing a man doth plant, a man is oftentimes supplanted; as *Noah* in planting a vineyard, was supplanted by the wine, *Gen. 9.* so by that a man doth inuent, he is often circumvented, as *Haman* was hanged on the same gallows, that hee had prepared for *Mordeca*. *Ester, 7.*

As the *Israelites* blasphemed God
with

with their fiery tongues: so God punished them with fiery Serpents.

As *Nadab* and *Abihu* the Sonnes of *Aaron* offered strange fires before the Lord: so they were devoured with fire. *Levit. 10.*

As the Princes of *Iuda* were cruells: so cruell beasts tore them in peeces. *Jeremie. 5.*

As *Pharaob* would needs drown the Children of *Israel* in the Water: *Exod. 1.* so God payed him again with the self-same coyne drowning him afterward in the red Sea. *Exodus, 14.*

As the woman had eaten of the forbidden fruite: so her punishment was appointed by fruite; That the fruit of her wombe should be brought forth in paine and heavinesse. *Gen. 3.*

As man sinned eating: so God limited his penalty by eating, saying; Thou shalt eat thy bread in the sweate of thy browes.

As *Adoni-bezeke* cut off the thumbs of the hands and of the feete of seventy Kings: so *Iudab* cut off the thumbs of his hands, and of his feete. *Iudges 1.* As

As *Cresseida* was inconstant to *Troilus*: so King *Diomed* proved inconstant to her.

As *Iohn Martin*, of *Brigueras*, a mile from *Angoungue*, vaunted every where that he would slit the Ministers nose of *Angrongue*: so was he assaulted by a wolfe which bit off his nose, so that he died thereof mad.—*Fox* in his booke of *AEs* and *Monuments*. 2. tom. pag. 1088.

Rash Counsell.

AS the North wind is boysterous at the beginning, but milde at the ending; & contrariwise the south wind is milde at the beginning, but vehement at the ending: so they that rashly and headstrongly enterprize any matter, do freeze in the pursuite to their hurt and danger, but they that aduisedly take things in hand, are more and more encouraged in the progresse of their labour.

Fortune.

AS in the games of *Olympia*, the
 Achalenger contended with what
 aduersarie soeuer came: so in the course
 of our life, wee must wastle against
 whatsoeuer fortune. *Plutarchus in Mo-
 ralibus.*

A blind man running against one,
 calleth him blind, that did not shun
 him: so we call that fortune blind, into
 which we fall through our owne blind-
 nesse. *ibidem.*

As the winds are succesfull to some,
 and aduerse to others: so fortune doth
 fauour one, and frowne vpon an other.
Ibidem.

As a pigmy, although set on a hill,
 is but a dwarfe, but a *Colossus* placed in
 a valley, is great: so a wise man is great
 in whatsoeuer fortune, but a foole is
 base in the greatest prosperitie. *Seneca.*

As haile pattering vpon an house,
 maketh a great noyse, but doth no
 hurt: so the insulting of fortune cannot
 doe any thing against a wise man.
Idem.

As snell fishes increase, when the
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noone encrease, and decrease, when
 it decreaseth: so a foole depending of
 fortune, is sometimes great, some-
 times base, sometimes high, some-
 times low, sometimes as proud, as a
 Peacocke, sometimes as suppliant, as a
 begger, as *Rhamnusia* pleaseth to
 change herselfe.

As an adamant neither yeeldeth to
 the fire, nor to the hammer: so the mind
 of a wise man is inuincible, not to bee
 conquered by any of fortunes vio-
 lences.

As a good workman maketh a picture
 of any matter: so a wise man carieth
 himselfe well in both fortunes, either
 prosperous, or aduersie.

Nilus bringeth a dearth vnto the
 Egyptians, if it either exceed in flowing,
 or reach not to the ordinary limit, that
 is, if it either flow lesse then twelue
 cubits, or more then eightene: so
 either too much prosperity, or too
 much aduersitie doeth hurt and hinder
 a good mind, the one by vexing and
 tormenting it by need, the other by
 calling and seducing it from vertue and
 honestly by delights and delicacy.

A hedg-hog fore-seeing a tempest, hideth himselfe in the earth : so when a change of fortune happeneth, the mind is to be fortified with precepts of philosophy.

As an archer sometimes hitteth the white, and sometimes shooteth neare it : so fortune sometimes seaseth vpon our selues, and sometimes vpon our goods. *Maximus, apud Stobaeum; sermone. 18.*

As a glasse sheweth, what the face is: so fortune sheweth what the man is. *Euripid. s, apud Stob. 88;*

Grasse so long as it is greene, doth couer the monntaines, and adorne the medowes, and through the beauty doth delight and refresh the eyes of the beholders; but when the heate of the Sun, hath dried vp the moysture and consumed it, then it is many times made fewell for the fire: so as long as fortune smileth, and giueth health, riches, friends, honours and dignities, so long man florisheth, his acquaintance are delighted and refreshed by him, and all men, behold him with admiration; but when the heate of persecution hath
V 2 scorched

scorched his glory, or the frost of aduersitie hath pinched his wealth, or the infirmity of sicknesse hath decayed his health, then he fadeth as a flower, and many times hee becommeth fewell for the fire of Hell. *F. Ioan. à S. Gem. lib. 3. de vegetab. & plan. cap. 26.*

The vse and abuse of a thing.

P*rometheus* seeing a Satyre kisse the fire at the sight of it, admonished him, that if hee touched it, it would burne him, but if hee vsed it, as it should be vsed, it was profitable both for the heat and light: so the same thing, as thou vsest it, is either dangerous or profitable. *Plut.*

If many be made drunke with wine, not therefore are the vines to be digged vp by the rootes, as *Lycurgus* caused them, but rather more water is to bee vsed to allay the vine: so if many abuse Poetry, it is not forthwith to bee banished, but caution is to be vsed, that it may be w^{ise} some. *Idem.*

As in the nature of things, those that
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are the most beautifull, doe soonest
wither and decay, as Roses, Lilies,
Violets, when as other last longer: so
in the life of man, those things that
are most flourishing, are verie quickly
abused, and diuerted into a contrarie
vse. *Plin. lib. 9. cap. 15.*

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The fish *Polypus* otherwise a stupide
creature, vseth great cunning in taking
other fishes: so many men are very wise
for their owne lucre and gaine, but in
other things very blockish and brute
beasts. *Plin. lib. 9. cap. 29.*

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As wines poured into vessels made
of the Tree *Taxus*, become mortall and
deadly: so wholesome erudition and
instruction falling into a pestilent and
bad nature; becommeth hurtfull and
dangerous. *Plin. lib. 16. cap. 11.*

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As the salt Sea water is vnwholsome
to drinke, but yet carieth a ship better
then the fresh riuer, which is whole-
some for drinke: so euery thing hath
his vse, if it bee vfed in the right
kind.

As the Phylosopher that sent the
tongues, sent the best and the worst
meate; so riches are very good if they

be well vsed, but starke nought, if otherwise. *Plut.*

Wine doth comfort those that are in health and liue moderately, and (as the Scripture saith) it maketh merry the heart of man; but if he drinke it that hath a feuer, it bringeth death and destruction vnto him: so it commeth to passe, that the same thing vsed diuersely, doth bring life to one, and death to another. *Origenes in libro Iudic. homilia quinta.*

As the satiety of hony procureth vomit: so good things being not well vsed. become hurtfull. *Greg. Nazianzenus lib. I. de Theolo.*

Riches.

Although it is necessary and needfull to eate for the reliefe and sustentation of the body, yet superfluity of meate doth very much hurt. And although the life of man consisteth in the blood, yet too much abundance of blood, is the cause of death and oftentimes killeth men: so riches although they be necessary for the maintenance of

of life, yet superfluity of temporall goods is no lesse hurtfull to the soule, then too much meate to the body, or too much bloud to the life, *Lod. Granat. lib. de Deuotione.*

A trauailer for his prouision in his voyage carrieth his money in Gold, for so is he richer, and is troubled with lesse waight: so the Lerd doth lighten his Children, laying vpon them but yet sufficient, and that which may content them, *ibidem.*

As those Kingdomes and Cities which the Diuell shewed to our Saviour Christ vpon the mountaine, were not true riches, but fantastick and lightly in the eye: euen so all the riches, honours, and glory of this world, are no perfect good, but fained, dissembled, and as Saint *James* saith, a vapour that appeares a while, and in a moment is dispersed.

As the full gorged Faulcon will not know her Master and turne vnto him: so the rich man that is pampered with prosperity, doth forget God, and doth separate himselfe from him:

Euen as the Children of *Reuben* and

Gad desired Moses that he would leaue them there in the Country of *Jordan*, where was good feeding for their cattell, neuer caring to goe to the land of promise: in like manner, there are many that refuse the Kingdome of heauen, promised them in perpetuall possession, for the loue of riches and corruptible goods they enioy in this false world. *Stella de contemptu mundi.*

As in good and sauiory meates poison is often receiued, and they that haue eaten thereof are forthwith ready for the graue: so sweete are the riches of this world to such as loue them, yet vnder them is death hidden, because they make a man proud and vicious, which bringeth him to eternall death: *Ibidem,*

As the Children of Israels *Manna* would haue corrupted, and beene filled with vermine, if it had beene saued: so this worlds vaine riches, are no way sooner lost, then by too much sauing them. *Ibidem.*

As smoake mounted on high, is quickly out of sight: euen such is prosperity, it beares a shew for a while, and

and at length comesto nothing. *ibidem.*

As vpon the mountaine of *Gilboa* perished the noble and great men of Israel: so doth prosperitie lead men vp as it were to a mountaine, and suddenly thence tumbles them headlong downe. *Ibidem.*

As the Gentiles vainely adored the Idoll *Mercurie*, each of them carrying a stone in the honour of their Idoll: euen so they that honour worldly prosperity, steale the honour which is due to God, and bestow it on a base Idoll. *ibidem.*

As a wise man is not hurt of a Serpent, because he keepes him farre from him; but a foole taking him by the taile is bitten: so riches, being receiued of a wise man, doe not hurt him, because hee knowes how to vse them, but if a foole lay hold on them, they bite him, because he gripes them too hard. *Clemens Alex. lib. 3. pedag. cap. 6.*

As a land flood is soone vp, and soone downe: so are riches here to day, and gone to morrow; to day it is this mans ground, to morrow his, and next day, anothers. *Basil. in Psal. 61.*

Welles that are drawne, haue sweeter water, but being vntouched become putrified: so the rest of riches is vnprofitable, but their motion and publike vsing is profitable and fruitfull. *Idem: hom. in ditescences, & Clemens Alex. lib. 1. Stromat.*

As that Earth which is a little remoued from the roote, is the nourishment of the plant; but that which lyeth the neereft vnto it, doth depresse and burthen it: so if riches fall close vpon the soule of a man, they driue it downe to Hell, but if they be somewhat remoued, and distributed to the vse of the poore, then the possession of them is in the right kinde. *Idem in cap. 5. Esaya.*

quod As Lyons Leopards, and Beares become wild and fierce, because they are brought vp in darkenesse: so riches being kept close and hoorded vp, are more fearefull then wilde Beasts, and roare more terribly then a Lyon; but being brought into the light, and bestowed on the poore, of Lyons they become lambes, and of dangerous Rockes, calme hauens. *Chrysost. hom: 14. de auaritia.*

As a ship too heauie loaden, doth drowne, but being moderately gaged, sayeth prosperously : so when thou burthenest thy selfe with more riches then is requisite, they easily drowne thee, but when thou layest vp what is meete for thy necessity, when a storme happeneth, thou mayst easily flote ouer the waues. *ibidem.*

As we seeing a rich man and a poore man painted vpon a wall, doe neither enuie the one nor dispise the other, because they are not true things, but fained shadowes : so if we well knew the nature of riches and pouerty, of glory and reproach, and of all other things, whether ioyfull or sorrowfull, it would free vs from the perturbations they bring, because they are but false shadowes, and fained counterfeits of things to come. *Idem concione 4. de Lazaro.*

As Children not knowing how to vse swords and kniues doe endanger themselves : so many men not knowing how to vse money, endamage their soules, by buying with it such a burden of vices, which depresse them to hell. *Idem hom. 66. in Gen.*

As shooes too big hinders a traoueller; and too many cloathes a runner : so doth too much money him that trauels to heauen. *Idem hom. 7. de penitentia.*

As no wise man will build his mansion house vpon the sand : so no wise man will build his happinesse vpon riches, which are brittle, fading, and soone vanish. *ibidem.*

As if an earthly King should say, no rich man shall bee promoted in my Kingdome, would not all cast away their dishonoured riches? so when the heavenly King doth say, that it is hard for rich men to enter into his Kingdome, will not they much more cast away these impediments? *Idem hom. 9. in Mat.*

As he is a foolish husband man, that takes his good graine, and casts it into a lake, leauing his fruitfull ground vsowne : so is hee a greater foole, that hides his treasure in the earth, & leaues the fruitfull ground of the poore vsowne. *ibidem.*

As thornes doe pricke being touched: so doe riches being griped, *Idem hom. 23 in Ioan.*

As Scorpions and Vipers doe lurke among bushes and thornes : so doe inordinate thoughts couch themselues in the deceitfulnesse of riches. Therefore Chrift calls the cares of this present life, and the frauds of riches, thornes. *ibidem.*

As meate kept vndigested in one part of the body, doth neither profit it, nor nourish the rest, but being digestably communicated to all doth nourish all : so riches if thou keepest them alone, thou shalt receiue no fruit by them, but if thou possessest them with others, then thou reapest the greatest commodity by them. *idem. hom. 10. in 1. Cor.*

As a tree planted in fertill and good ground, doth euery yeare bring forth seasonable fruit : so money planted among the poore, and put into their hands, doth not onely euery yeare, but also euery day bring forth spirituall fruits, that is, confidence in God, departing from sinne, a good conscience, spirituall ioy, comfortable hope, and other good things, which God hath prepared for them that loue him. *ibid.*

As they that honour thee for thy friends sake, saying that thou art worthy of no honour of thy selfe, but onely for him, doe mightily dishonour thee: so riches are the causes of reproach vnto vs, whilest they are more honoured, then the possessors of them. *Idem. hom. 7. ad Colossenses.*

As hee that saith, thou thy selfe art worthy of no honour, but I honour thee for thy Seruants sake, doth reproach thee: so doe they that honour rich men, for their riches. *Ibidem.*

As a good Father seeing his Sonne doate vpon an Harlot, doth banish her from his sight: so our heauenly Father seeing that his Children would doate vpon riches and leaue his loue, doth either not giue them, or else doth take them away. *Idem. hom. 33. ad Hebraeos.*

As a whoorish countenance being filthy of it selfe, is painted to deceive others, that they by reason of the vaile may not see the filthinesse: so riches carry a faire flourish of pleasure, that wee may not discerne the paine and plague, that they bring with them. *Idem. hom. quod nemo leditur nisi a seipso.*

As the Moath is bred of cloath, rust
of Iron, & theeuies of need: so couetous-
nesse is bred of riches, desire of gaine,
and gaping for more, of much hauing:
Petrus Chrysologus, ser.7.

A flie comming a to barrell of hony,
if she touch it with her mouth, and take
that is necessarie, departeth safely, but
if she cast her selfe into it, she drowneth
and there perisheth: so a man, if hee
take what riches hee hath need of, that
hee may honestly sustaine himselfe, hee
may bee taken from them and flyeto
Heauen, but if he wholly drowne him-
selfe in them, there hee sticke, and
brings himselfe to destruction: *Pintus*
in Ezeiel. cap. 16.

As a banquet hath no grace without
guests: so riches haue no pleasure with-
out vertue. *Antisthenes apud Stobaeum,*
ser.1. de prudentia.

As they that haue drunke of the
same Wine, some are drunke, some mad,
and some more mild: so they that are
enriched alike, are not affected alike.
Aristonimus apud Maximum, ser-
mon 12:

As Gold is tryed by the touchstone:
sq

for riches doe shew what is in a man:

Chilo apud Laertium.

As thou wouldest not bee drowned sayling in a faire ship loaden with Gold : so thou oughtest not to desire sitting in a large and sumptuous house, to be ouerwhelmed with the cares of worldly riches. *Cleobulus apud Stobaeum, ser. Temperantia.*

As thou seeing a Viper, an aspe, or a Scorpion, inclosed in Ivory, or in a Golden shrine, dost not loue them, or esteeme them for the excellencie of the matter, as happy creatures, but rather dost abhorre and detest them for their venomous and deadly nature : so thou seeing much mischief and wickednesse in riches, and in the pride of fortune, be not amazed at the splendor of the matter, but contemne the prauitie of the manners. *Epictetus apud Stobaeum.*

serm. 2.

As Gold put into a trembling hand, doth also tremble : so riches heaped vp together of a mind full of cares and feare, are shaken together with it, and are affected after the same manner.

Hypseus apud Stobaeum ser. 90. de Temperantia.

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The tast of the Wine is altered with the caske. so riches doe vary according to the condition of the possessor. *Socrates apud Stobaeum serm. 92.*

As a horse if he want a bridle is unruly; and will not be managed of the rider: so also are riches, if they bee not governed by reason. *Idem apud Stobaeum. ser. 3. de Temperantia.*

As they that are sicke of Feuers, are diuersly affected by diuers things, that is, by hot things, they wax cold, and by cold things they wax hot: so also riches bring trouble to fooles, and pouerty brings ioy to a wise man. *Plut: in Moralibus.*

He that bestoweth riches and glory vpon a wicked man, giueth wine to him that hath an ague, honie to one distempered with choler, and daintie meates to one troubled with *Morbus coliacus*, which do encrease the disease of his minde, that is, his foolishnesse. *ibidem.*

As garments doe seeme to adde heate vnto a man, when as of themselues they are cold, but they doe not adde it, but do defend him, that is, in his body: so

so riches seeme to giue a pleasant life, when as that proceedeth from the mind, and not from externall things. *ibidem.*

As fire is not to be blamed because it deuours Cities, corne fields, and vineyards, seeing that it is giuen for many good vses, as to dresse meate, to expell darkenesse, and to comfort life. so riches vnto a wise man are helps vnto vertue, but to a foole are the destruction of his life. *Elisius Calentius in Epist ad Hierarcum.*

• A bird held only by a feather, escapeth away with a little losse: so riches ought not to hinder vs from the study of wisdom, *Seneca.*

• A golden bridle doth not make a horse the better: so neither doe the ornaments of fortune make a man the better. *Seneca.*

As a Pylot is neuer a whit the better guide because he hath a great Ship: so is he neuer a whit the better man, that hath the greater fortune. *Seneca.*

As instruments are of no vse vnto them that are ignorant of musicke: so are riches vnto them, that know not how to vse them.

As the Phylosopher sending the tongue of a sacrificed beast, sent the best and the worst thing : so riches are very good, if thou vsest them well, but very euill, if thou vsest them badly.

As a nettle, if thou handlest it gingerly, doth sting thee, but if thou gripest it hard, doth not paine thee : so money, if thou handlest it tenderly and lovingly, it will infect thee, but if thou dealest with it contemptuously, it will not hurt thee.

As among the *Egyptians*, there was no man esteemed happy, that had not a beast full of spots ; so among vs in *England* there is none accounted wise, that hath not his purse full of Gold.

As thornes do pricke : so doe riches pricke with labour in getting them, with feare in keeping them, and with griefe in losing them. *F. Ioannes à S. Geminiano lib. 3. de vegetabilibus & plantis, cap. 18.*

As thornes doe choake the seed, that it cannot spring vp : so riches do choake with care the seed of the Diuine Word, that it cannot fructifie in the heart. *ibidem.*

As

As my heart, my love, my friend

As haire are not only an ornament, but also an helpe vnto the body : so riches are an ornament in dignity, and an helpe in necessity. *Idem lib. 6. de homine & membris eius, cap. 24.*

Rich men.

AS many abroad seeme happy and merry, and yet a crabbed Wife at home marres all their myrth : so rich men outwardly seeme happy, when as inwardly with cares they are tormented night and day. *Plus.*

As the fish *Scombrus* is in the water of a sulphur colour, but without the water like vnto other fishes : so rich men in their Kingdomes seeme like vnto Gods, and to bee farre more excellent then others, yet in death they nothing differ from others.

Harts when they are constrained to cast away their hornes, doe hide them, especially the right horne, that it may not bee medicinable vnto others : so many rich men, albeit they cannot vse their riches themselves, yet they will not suffer any other to haue part in them.

them. *Plin. lib. 8. cap. 21. Aristotel. de Nat. lib. 9. cap. 5.*

Albeit the Ass bee most immusical, yet the best pipes are made of his bones, as *A. Sape* saith in *Plutarch*: so many rich men although vnlearned, yet doe support students wits by their wealth.

As rich tapestry oftentimes couereth much filthinesse: so the riches of great personages doth hide many calamities. *Plut. in Moralibus.*

As *Bucephalus* Great *Alexanders* horse without his furniture did easily admit any rider, but being adorned with his royall trappings would carry no man but *Alexander* himselfe: so men in low estate doe tolerate any thing, but being made rich, they snuffe and fume, and will carry no coales. *Plin. lib. 8. cap. 24.*

As old bags of no worth, are esteemed according to the value of the money they haue in them: so rich men albeit but fooles and dolts, are prized after the rate of the goods they possesse. *Bion apud Stobanm sermon. 89.*

As many threeds bound together, cannot enter into the eye of a needle, but

but being Sundered may enter: so a rich man being clogged and tyed with his wealth cannot enter into the Kingdome of Heauen, but parting it among the poore he may get in. *Pintus in Ezechiel. cap. 16.*

As the Elme doth support the vine: so rich men ought to sustaine the poore. *Casarius Arelatenfis hom. 17.*

As a dogge waiteth vpon a Child to get his victuals from him: so the diuell attendeth vpon rich men to catch their soules. *Chryso. hom. 7. in Epist. ad. Rom.*

As wee entring into a prison, grieue to see men clogged with chaines and fetters: so entring into the view of this world, wee haue much more cause of griefe, to see rich men so fettered with the chaines of their wealth. *Chrysoft. homil. 14. in Matth.*

As euery Artisan best knowes his owne trade: so a rich man should bee skilfull in his owne art, that is, how to diuide his riches aright among the poore. *idem Homil. 50. in Matthe.*

As wee doe not say that he is well, that alwayes thirsteth, albeit he stand by many riuers of drinke: so we say that

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that those rich men doe not enioy
prosperity, who are alwayes griping
for more. *Chrysostomus concione 2. de*
Lazaro.

As a camell cannot get thorow the
eye of a needle by reason of the bunch
on his backe: so rich men cannot enter
into heauen by reason of their deformed
couetousnesse, and enormous desires.
Ambrosius sermone 4.

As it is hard for a Periwinkle in the
Sea to swim, or for the the snail vpon
the land to creepe, while they beare
their houses vpon their backs: euen so
it is hard for a rich man that trusteth in
his riches, with all his bigge bunches
of wealth vpon his backe, to goe
through the needles eye, and to enter
into the Kingdome of Heauen.

As trees are watched and hedged a-
bout whilst fruit is vpon them, but
when it is gone they are neglected and
vnregarded: so whilst rich men abound
with wealth, they are visited and re-
uerenced, but when they become
poore, they are despised and contemned.
F. Ioannes a S. Geminiano lib. 3. de ve-
getabilibus & plantis, cap. 28.

Pouerty.

Pouerty.

They that whip thy garments doe not touch thy body : so they that vpbraide thee either with thy birth, or thy pouerty, doe not properly touch thy selfe, but doe reproach that that is without thee. *Plut.*

As the striking of a full vessell, and an empty vessell doth make an harmony in musicke called *Diapason* : so a needy poore man and a bountefull rich doe well agree together.

They that are in deepe dennes, are not stroken of the thunderbolt : so the lowest fortune is the safest.

As riches breed neglect of saluation : so pouerty, whilest it coueteth to bee satisfied, declineth from righteousness. *Ambr. in epist. ad Rom.*

As the Physitionsskill is knowne by curing the diseased : so now and then by pouerty the prouidence of Gods mercy is perceiued. *Laurentius Iustinianus lib. de contemptu mundi cap. 11.*

As a course garment doth not make the body lesse healthfull : so pouerty doth nothing hinder the free boldnesse,

nesse of speech. *Socrates apud Stobaeum*
sermone. 11.

As they that are borne in *Persia* doe
not desire to dwell in *Gracia*, and there
to enioy prosperity: so poore men, who
know the nature of riches, although
they liue in great neede, yet they doe
not endeouour to wax rich by ill meanes.
Epietetus apud Stobaeum. serm. 11.

It is safer to saile neare the shoare,
then in the vast Ocean: so a poore mans
life is not so subiect to dangers, as he is,
that is rich. *Aristonymus apud Sto-*
baeum serm. 95.

By a disease of the body some doe
receiue this commodity, that they are
freed from those busineses, with which
they were plunged; by which meanes
they recouer greater strength and vali-
dity: so to some, banishment, pouertie
and Shipwracke haue beene occasions
to study Philosophy. *Plutarchus in*
Moralibus.

The Firre tree is easily set on fire,
because it hath an oylie moisture: so he
that is poore in spirit is easily inflamed
with the diuine loue, because he hath
an oylie humidity, that is, a deuont

affection of minde. *F. Ioannes à S. Germiniano lib. 3. de vegetabilibus & plantis cap. 51.*

As the wild Assle is the Lyons pray in the wildernesse : so are poore men the meate of the rich. *Ecclesiasticus cap. 13. verse. 20.*

*Those things are difficult which
are excellent.*

AS the pricking *Asparagus* bringeth forth most pleasant fruit : so of hard beginnings proceedeth great pleasure. *Plut.*

The more paines thou takest to engrave any thing in Steele or in Marble, the longer it continueth : so that we learne with greater diligence, is more hardly forgotten.

As the Rose being a flower acceptable beyond all others, growes of a thorne : so of the greatest and forest labours comes the sweetest fruits.

As the Palmetree is very hard to be climed, because of the plainnesse and slipperinesse of the barke, yet hath most sweete fruit : so learning and vertue

haue

have a difficult entrance, but very pleasant fruit. *Plin. lib. 13. cap. 4.*

The Beares whelps are borne without shape, they scarcely goe in six months, and doe not moue before they betweno moneths old: so those things that are become excellent & egregious, are perfected by little and little. *Plin. lib. 8. cap. 16.*

As the *Phœnix* is bred but euery five hundredth yeare: so the encrease of famous men is very rare. *Plinius libro 10. cap. 2.*

Asses breed all their life long, but mankind hath a certaine time appointed: so the multiplication of base things is common and easie, but excellent things happen seldome. *Plinius libro 8. cap. 43. & Seneca.*

As the hearbe *Moly* is hardly digged out of the earth, but beyond other hearbs is soueraigne and effectually vnto medicine: so those things that are famous and excellent are not compassed but by great labour. *Plin. lib. 25. cap. 4.*

As excellent hearbs and flowers doe not grow, but by great tillage and culture, when as Onyons, Leekes, and

such like stuffe doe prosper without any great toyle: so excellent and admirable things are not brought to passe without great paines, when as baser matters are more obuious.

Dignitie.

THose that are called *Agrippa*, because they are preposterously borne, that is, with their feet forward, are supposed to enter into life very unluckely and ominously, and to the great hurt of mankind, as *Marcus Agrippa*, *Nero*, and *Richard the third*: so they that intrude themselues into Empire or ecclesiasticall promotion by violence, iniustice and simonie become very pestilent both to themselues, and to those they are set ouer.

Among the *Thessalians* it was a capitall crime to kill a Storke, for none other cause, but because shee killed Serpents; and in *England* Kites are spared by an act of parliament, because they purge Cities of garbage and entrails of beasts: so honour and dignity is to be bestowed vpon some, not that they

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they are worthy of it, but because their diligence is necessary for vs.

Falling starres are suddainly extinguished: so those that fortune hath suddainely aduanced, are in a trice cast downe. *Plur.*

Meteors soone breed, soone vanish: so in honors and dignities, those that are soone vp, are soone downe.

As that which falleth from an high loft, maketh a great noise, and is heard of all: so hee that falleth from an high estate, his raine is euery where heard of. *Chrysost. hom. 40. operis imperf.*

As hee that presumeth to ysurpe honour not giuen him of God, is worthy of blame: so hee that putterh it from him being giuen vnto him is guilty of disobedience. *Idem. 1. in 1. Timoth.*

As they that climbe vp a rotten ladder, are in danger of falling: so all honour, power and glory, which is contrary to humilitie, doth endanger the possessor. *Climacus de discretione gradum 26.*

As wise men doe not estimate the valour of horses by their trappings: so neither doe they value great personages

by their honours and dignities, but by their vertues. *Isidorus de humilitate tomo primo:*

—h—

Honour.

A She that stands on a high Tower, if his foote but slip is in danger of a shrewd fall: so hee that sits in honours seat.

As the Iuy winds about an old dry Tree to make it saplesse: so doth honour circle thee to leaue thee accountles.

As there is nothing that flies away more speedily then a shadow: so there is not any thing more vneconstant then honour.

As the Viper being burnt to ashes, is good to heale the biting of a Viper: so if thou beest beaten with worldly honours and vanities, desiring likewise to be healed thereof, remember that thou must returne to ashes, the very corruptible matter whereof thou wast made.

As the first *Adam* lost honor by pursuing and following euill: so the second *Adam* got honour by auoyding and eschewing it.

As

As the Iron must first be well heated in the fire, ere it can bee wrought by the hammer, and driuen out on the anuile: so cannot thy fame and name be honourably enlarged till they haue first suffered the strokes of many temptations, and through the fire of piercing trials.

The purest wine gets soonest into the head, which makes a wise Lord or ruler of Seruants, when he sees any of his followers seeke to disorder themselves with drinking of the best wine, that they shall abate the strength thereof with water: euen so is the will of God, when fauour of men and worldly regard doe trouble the senses, and ouermaster our wits, that they should bee qualified with the water of more prouident respect namely those blames and defects which depend vpon them.

When *Antiochus* entred the Temple, hee tooke away the lights and the candlestickes: euen so worldly fauor no sooner enter into our thoughts, but it extinguisheth all light of knowledge of our selues.

As things caried aloft by the winde,

the wind no sooner ceaseth, but they fall to the ground: so it fares with them, who without desert, and by the fauor of men are highlie promoted, when fauor slacketh down-fals their dignity, in a miserable case is he that hath no better assurance.

As the snowe in summer, and as raine in haruest are not meete: so is honor vnseemly for a foole.

As euery crown doth not become euery conqueror: so euery honour doth not become euery man *Plut.*

As a great *Colloſſus*, and a huge statue ill poysed, are easily subuerted: so too much honour through enuy doth ouerthrew many. *Plut.*

They that heape honours and glory vpon an euill man, doe giue wine to one sicke of a feuer, honey to one oppressed with choler, and meate to one troubled with *morbū coliacus*, which encrease the disease of his mind, that is, his foolishnesse. *Plut.*

Nobilitie.

AS faith is very rich, but without works quite dead: so nobility is good, but if not accompanied with vertue, most base and infamous. *Stella de contemptu mundi.*

As of one roote springeth both the Rose and the brier: so of one mother may descend both a bad Sonne and a good; for a man may be borne of a noble birth, and yet himselfe become vile and dishonorable. *ibidem.*

As in fertill earth growes the Hemlocke, which is a venemous and deadly hearbe, and in the barren growes the pure Gold: so oftentimes out of honorable house issues degenerate minds, and out of base Stoekes proceeds valorous thoughts. *ibidem.*

As he is a foole, who hauing at all no beauty in him, will neuerthelesse extoll his owne beauty and perfection: euen so as foolish is hee that beleeueth himselfe to bee noble, not hauing any part of nobility in him.

As of a bitter roote many times comes sweete and pleasant fruite: so from a

poore race may issue some to be famous and noble, by the vertuous behauour which afterward shall renowne them, *Ibidem.*

As grosse cloudes couer the Sunne, Moone and Starres, and robs men of their celestiaall splendour: so the vices of them that are vertuously descended, obscure the worthy actions of their famous forgers. *ibidem.*

As bricke take their beginning from clay: so nobility tooke her beginning from obscure parentage. *Gregorius Nyssenus apud Antoninum monachum in Melissa.*

As it nothing profiteth a muddy riuier to haue sprung from a pure fountaine: so it nothing helpeth vicious Children to haue descended from noble houses. *Hector Pintus cap. 16. Ezechiel:*

As he that is borne a foole, is borne a slaue: so hee that is borne a wise man, is noble borne. And therefore *Aristhenes* said very well, that nobility did soly and onely consist in vertue and wisdom, whereupon the Stoikes concluded, that onely wisemen were noble men.

As estimation many times springs from the foolish opinion of the people, and not from desert : so doth nobility.

Lodo. Vines in introductione ad Sapientiam. cap. 3.

As little Crab fishes doe hide themselves in great empty shels, that they may bee the more safe : so some distrusting their owne strength and vertue, doe protect themselves vnder the noble titles of their ancestors. *Erasmus.*

As no bird can looke against the Sunne, but those that bee bred of the Eagle, neither any Hawke soare so high, as the brood of the Hobby : so for the most part none haue true sparks of heroicke maiestie, but those that are descended from noble races.

As the wine that runneth on the lees is not therefore to be accompted neate, because it was drawne of the same peece; or as the water that springeth from the fountaines head, and floweth into the filthy channell, is not to bee called cleare, because it came of the same streame : so neither is hee that descendeth of noble parentage, if hee desist from noble deeds, to be esteemed.

a Gentleman, in that hee issued from the loynes of a noble Syre, for that hee obscureth the parents hee came of, and discrediteh his owne estate.

The pure Corall is chosen as well by his vertue, as his colour; a King is knowne better by his courage then his crowne: so a right Gentleman is sooner seene by the tryall of his vertue, then blasing of his armes.

The Rose that is eaten with the Canker is not gathered, because it groweth on that stalke that the sweete doth; neither was *Helen* made a starre, because shee came of that Egge with Castor: so neither is he a true Gentleman, that hath nothing to commend him, but the nobilitie of his ancestors.

As it is a signe of true honour and nobility to reprove sinne: so to renounce it is the part of honesty.

As no *Thersites* could bee transformed into *Vlysses*: so no *Alexander* could be couched in *Damocles*.

A good name.

Fire once kindled is easily kept, but being extinct it is hardly rekindled: so it is an easie thing to maintaine a good name, but being once lost, it is not so easily recovered. *Plutarchus in Moralibus.*

Ships well repayred, doe endure many yeares: so wee must continually adde sometimes to the propagation of our good names, least time and age eat them out. *ibidem.*

As a shadow sometimes goeth before, and sometimes commeth after: so some forthwith doe get good report, and some haue it not till after death, but the later that it commeth, it is wont to be the greater. *Seneca.*

As the famous monuments called *Obelisci* were long time in making, and reared with much adoe, by reason of their hugeness, and exceeding waight, but being once finished, they continued many ages: so it is a hard thing to get a name of vertue and wisdom, but being once gotten, it is neuer extinguished.

As in very great Obeliskes almost as much is builded vnder the earth, as is aboue, that they may stand vnmoueable: so a firme and sound foundation is to bee laid for the continuance of a perpetuall name.

As spices then doe smell more fragrantly, when they are either moued, broken or powned: so vertues fame is then largely dispersed, when it is exercised in serious imployments and waigherie affaires.

As Physitions forbid to wash the teeth with the iuyce of the hearbe *Alcakeny*, although it bee good to fasten them, because the danger is greater, then the commodity, for at length it will bring madnesse: so those things are not to bee dealt in, that hurt the name, and encrease the wealth, nor that learning to be medled with, which polisheth the tongue, and infecteth the meanes.

As fire in a darke night is a farre off discerned, but in the Sun-shine is scarcely seene: so many a paulty rimer, and bawdy ballad-maker, seemes among base consorts of great esteeme,

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rious and splendent spirits, they ap-
peare none other then dunghill birds,
and alefied Groutnowls. *Tyrinus Pla-
tonicus sermone. 24.*

An ill Name.

AS some by the deformities of their
body haue got vnto them a sur-
name, as of crooked Legges, to bee
called *Vari*, of flabberkin lips, *Chilones*,
of great noses, *Nasones*, of red noses,
Salamanders: so many by their mis-
deeds doe purchase infamous and ill
names, as *Nero* for his beastlinesse to
be termed the *Beast of Rome*; *Tamber-
laine* for his tyrannie, *The wrath of
God*, and *Attila* for his crueltie, *The
scourge of God*, &c.

As it griueth a Father to see his
Sonne deadly sicke, or irrecoverably
ouermatched in fight with his enemy:
so it griueth any good nature to heare
himselſe ill spoken of, or to heare his
wife and daughters termed dishonest.
*Iouianus Pontanus de fortitudine, lib. 2.
cap. 5.*

As

As many Christians abstaine from much mischiefe, least after this life, Hell should bee their inheritance : so *Tiberius Caesar* kept himselfe from many outrages and misdemeanors, after death an ill name should follow him. *Erasmus in Epistola ante Suetonium Tranquillum.*

Albeit thou powrest water vpon the hearbe *Adyanton*, or drownest it in the water, yet it continues dry : so infamy, slander, or an ill name will not cleaue to a good man, albeit one endeuour to defame him.

A Courtly life.

AS the Moone the neerer the Sun it is, the lesse light it hath : so more fruit and dignitie is in them, that are farre off from great Princes.

There is a certaine hearbe in India of an especiall sauour, full of little Serpents, whose stings are present death : so the Courts of certaine Princes hath that which delighteth, but vnlesse thou bee wary, they harbour deadly poyson.

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Ants.

Ants doe gnaw that end of the corne which beginneth to sprout, least it become vnprofitable vnto them: so great men that they may alwayes keepe their seruants in seruice and flauerie, doe hold them vnder, least looking vp after liberty, they should forsake the Court through the tediousnesse of seruitude.

As it is a very rare thing to see the birds called *Halciones*; but when they appeare, they either bring or portend faire weather: so Bishops and Cleargie-men, should seldome come to the Courts of Princes, but either to preach manners, or appease tumults.

There is a kind of pulse called *Cracca*, which Culuers take such delight in, that hauing once tasted of it, they cannot afterwards be driuen from that place: so they that haue once tasted of the honey and honour of the Court, can neuer bee driuen from the Court.

Plin. lib. 16. cap. 16.

A Mule ingendered of an Horse and an Ass, is neither Horse nor Ass: so some whilst they would bee both Courtiers and Prelats, are neither.

Strange it is, that the sound eye
viewing

viewing the sore, should not be dimmed that he that hand'eth pitch should not be defiled: so is it strange that they that continue in the Court, should not be infected.

Nylus breedeth the precious stone, and the poysoned Serpent, and as in all riuers there is some fish, and some frogs; and as in all gardens there be some flowers, some weeds; and as in all trees, there some blossoms, some blasts: so the Court may as well nourish vertuous Matrones, as the lewd Minion;

Courtiers.

AS the Star *Artopylax* is brightest, yet setteth soonest: so Courtiers glories being most gorgeous, are dashed with sudden ouerthrowes.

As the *Camelion* turneth himselfe into the likenesse of euery object: so Courtiers as *Aristippus* that fawnde vpon *Dionysius*, ayme their conceits at their Kings humor, if he smile, they are in their iolity, if frowne, their plumes fall like Peacockes feathers.

The

The Indian *Tortises* in a calme doe delight to floote aloft in the noone-Sunne with all their backe bare about water, vntill their shels (hauing forgot themselues) bee so parched with the heate of the Sunne, that they cannot get vnder water, and so they swimming about water, become a prey vnto fishes: so some aliured with hope of great matters, doe thrust themselues into the Courts of Princes, and are so lulled a sleepe with the pleasures of the Court, that they cannot forsake it when they would, and betake themselves to their wonted rest. *Plin. lib. 9. cap. 10.*

As the hearbe *Heliotropium* is carried about with the Sunne, and wither soeuer it moueth, thither the hearbe turneth his head: so Courtiers which way soeuer their King doth becke, thither they bend. *Plin. 18. cap. 24. & 27. eodem lib.*

The Crocodile sometimes liueth vpon the land, and sometimes in the water; shee layeth her egges vpon the land, and seeketh her prey in the water: so some are both Courtiers Ecclesiasticall

call persons, but in both places very pestilent fellowes. *Conradus Lycosthenes Rubicaguenfis.*

As the Adament cannot draw Iron, if the Diamond lye by it : so vice cannot allure the Courtier, if vertue bee retained.

Kings.

AS the Leopard by reason of his sweete saavour doth allure wilde beasts vnto him, and so doth destroy them : so the Courts of Princes I know not what inticing allurements they haue, that draw men into destruction. *Plin. lib. 8. cap. 27.*

As the hearbe *Heliotropium* doth alwayes looke towards the Sunne, and when it is hid doth gather in the flower : so many to the Kings becke bend their endeouours, and to what thing soeuer they see him inclined, to that they addresse themselves. *Plin. lib. 18. cap. 27.*

As the crocking of frogs beyond their wont doeth prognosticate an imminent tempest : so when the speech of euill men

men is of most force with Princes, and good men are silenced, then the confusion of their estate is at hand.

As the dogges of *Malta* are especially delighted in among the rich and delicate women of that Ile: so effeminate Princes doe greatly set by flatterers, who both speake and doe all things according to their humours. *Plin. lib. 3. cap. ultimo.*

That which oyle is vnto flies, emots, and to other insect and entailed creatures: that is flattery vnto foolish Princes. Those being annointed with oyle doe dye, these by flattery and assentation of clawbackes are drawne to destruction, and they draw their common-wealth into the same predicament. *Plin. lib. 11. cap. 19.*

As a vine except thou prune it, doeth largely extend it selfe abroad, embracing and enfolding all things in her armes: so an ambitious Prince is alwayes encroching vpon his neighbours, except hee bee now and then curbed.

As it is dangerous to call vp Deuils, because if there bee an errour in any thing,

thing, it is committed with great iopardy; for they say that *Tullus Hostilius* was stroken with a thunderbolt, because hee endeavouring by *Numeri* books to call downe *Iupiter*, had done some things vnskillfully: so it is dangerous to conuerse with Princes, or with estates of ouerthwart conditions, because they being offended at any small matter, doe vterly ouerthrow a man. *Plin. lib. 2. cap. 55. & lib. 28. cap. 2.*

As the counters of arithmeticians are, sometimes in account worth many thousands, and sometimes worth nothing: so the friends of Kings sometimes can doe any thing, and sometimes displeasure being taken they can doe iust nothing. *Plut.*

As a temperate aire doth make the earth fruitfull, and an vngentle climate doth cause sterility; so the fauour and benignity of a Prince, doth stirre vp and reuiue honest studies, but avarice and curriishnesse, doth extinguish and kill the Artes. *Idem.*

As the load-stone doth draw vnto it all Iron, but the *Æthiopian* load-stone doeth draw another load-stone vnto it:
so

reat ieo. to the King carieth the people, whither
 us Hosi. he listeth : but a great King draweth
 derbolt, also other kings vnto him.

Numeri. As other beasts leuell their lookes
 ad done at the countenance of the Lyon, and
 dange. birds make wing as the Eagle flyes : so
 or with *Regis ad arbitrium totus componitur*
 ns, be- orbis. If *Saul* kill himselfe, his armour
 ay small bearer, will doethelike.

a man. Such beefe, such broth ; such lips,
 b.2. such lettice : so such Lords, such lay-
 eticians men. In *Traians* time all men studied
 h many iustice, in what he was iust. In *Octanius*
 rth no. dayes each one would be a Poet, be-
 s some- cause he delighted in Poesie.

some- As a bridle mastereth an horse ; and
 hey can a sterne the ship : so a King be he good
 or bad, will after him leade all his
 people. If he serue God, the people will
 serue him also ; if the King blaspheme,
 his subjects will doe thelike. *Cornelius*
 feared God, so did all his houshold.
Dines cruel, & so are all his houshold.

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 unto it:
 so

A Kingdome.

MAny in outward shew seeme glo-
 rious all which glory a curst
 wife

wife at home turneth into sorrow: so a Kingdome seemeth to bring all content with it, yet it is well knowne that Crownes haue cares, and that a courtly life is a miserable splendour. *Plutarchus.*

As *Venus* Court cannot brooke a riuall: so a Kingdome cannot abide a compeere; according to the english Hexameter; *Dame Venus and Kingdomes can no riuallity suffer.*

As it is dangerous to transplant old trees: so innouation in a Kingdome, that hath long continued after one manner, is full of perill. *Plut.*

The hand is not the weaker, because it is diuided into fingers, but fuller of agility to labour: so in a Kingdome the busineses are better done, which are imparted to many. *Idem.*

They that willingly goe into a riuer, are nothing at all hurt, but they that fall in by chance, are greatly astonished: so they that aduisedly come to the gouernment of a Kingdome, doe moderatly sway their empire, but they that rashly intrude themselves into it, afterwards repent themselves. *Idem.*

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fall; the tree is euer weakest towards
the top; in greatest charge, are greatest
cares; in largest Seas, are sorest tem-
pests; enuie shooteth at high markes:
so, a Kingdome is more easily got then
kept.

As Britaine would not containe
Porrex and *Ferrex*; and as the same
Kingdome could not hold *Belinus* and
Brennus: so *Thebes* could not containe
Eteocles and *Polynices*; nor *Rome* hold
Romulus and *Remus*.

As *Iugurth* could not tolerate his
Brethren *Hiempsal* and *Adherbal* to
haue part of his Kingdome: so *Amulius*
would not suffer his Brother *Numitor*
to haue any participation of govern-
ment with him.

Princes.

As they that neither eate nor wash,
but by the prescription of the Phy-
sition, doe not enioy health: so they
that referre all things to the iudgement

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of the Prince, they make him more Lordly, then the City is willing hee should bee, so that nothing can be done rightly except the Prince will it so.

As the King of the World doth regard great affaires, leauing small matters to fortune, as *Euripedes* saith: so a Prince should not bee exercised but in great and serious businesse.

First it is necessary that the rule or square bee right and straight it selfe, and then it may direct other things that are applyed vnto it: so first it is necessary that a Prince wants faulcs himselfe, and then that hee prescribe lawes vnto others. *Plut.*

If you put the hearbe *Erugium* into the mouth of a goate, when shee stayeth, then all the rest doe stay, vntill the Shepheard pull out the hearbe: so the manners and conditions of a Prince are disseminated among the people after a wonderful manner. *Idem.*

The *Cybind* maketh such deadly warre with the eagle, that they fighting together, are oftentimes taken vp for a prey: so Princes making mortall warre betweene themselues, are now
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and then subuerted of somethird one.

As it is prodigious that many Suns should appeare: so also is it, that there should be many Monarches, Princes or Emperours. *Plin. lib. 2. cap. 31.*

As the Sunne is not one to a poore man, and another to a rich man, but common alike to all: so a Prince ought not to respect the person, but the matter.

As God when he seeth all things, yet is like to one that seeth nothing: so a Prince ought to bee ignorant in nothing, and yet to dissemble many things.

As magicians doe promise prodigious things, that they may allure the credulous people vnto them: so Princes doe present great hopes vnto their subiects, that they may make them more obedient vnto them.

As a vine although it be the noblest of all trees, yet needeth the supportation of reeds, props, and of other vnfruitfull trees: so princes, potentates, and great Scholers neede the helpe of inferiour persons.

The Lyon is feared of all other beasts,

and yet feareth the crowning and combe of a cocke: so great princes are compelled sometimes to feare the flanders and reproaches of inferiour people.

A prop if it be not strongly set in the ground, falleth downe, and overthroweth whatsoeuer leaneth on it: so a Prince except he stedfastly sticke vnto his maker, soone bringeth both himselfe, and they that consent vnto him, to vtter ruine. *Cyprianus lib. duodecem abusum.*

As it is the part of the Sun to illuminate the world with his beames so it is the part of a Prince to succour and commiserate them that be in distresse. *Agapetus Diaconus de officio principis.*

As Dogges doe watch flockes of sheepe, not that they feare themselves, but the flocke: so a Prince or a King ought not to liue for himselfe, but for his people. *Plut. in Moralibus.*

As hee is not onely worthy of one punishment alone, that infecteth with poyson a publicke fountaine, of which all doe drinke: so is hee most hurtfull that infecteth the Princes minde with wicked

wicked opinions, whence so much harme redoundeth vnto men. *Idem de institutione principis.*

A Prince is nothing else, but a Physicion of the common-wealth. But it is not enough for a Physicion that he haue skilfull ministers about him, vnlesse he himselfe be very skilfull and vigilant: so it is not enough for a Prince, if hee haue honest Magistrats, vnlesse he bee very honest himselfe, by whom they may bee both chosen and amended. *ibidem.*

There is nothing higher then God: so it is meete that a Prince should bee exceeding farre remoued from the base cares of peasants, and from sordid and filthy affections. *Ibidem.*

As the Sunne after the setting doth not presently hide the light: so a Prince endued with wisdom, yea after he departeth out of life, doth leaue behind him peace and iustice, and good gouernment, which doth endure till tyranny ouerthrow it. *He Et or Pintus in cap. 27. Ezechiel.*

He that would see whether a fish bee corrupted, doth looke vpon the head;

for this doth first putrifie : so the Prince being corrupted, the rest are easily perverted. Wilt thou know the state of the common-wealth, behold the Prince, *Idem in cap. pri. Esaya.*

In the vpper region of the aire there are no clouds, stormes, and thunder are engendered more low : so a Prince ought to be of a settled and quiet minde, perturbations are more tollerable in men more obscure, but in Princes, they are altogether intollerable. *Idem. in cap. 48.*

As a Physition doeth not vse one medicine for all diseases, no not in one disease, if so it doeth vary, but obseruing the intensions, remissions, repletions, vacuations, and mutation of causes, doth vary many things for health, now experimenting this, now that : so a Prince ought to haue variety in his gouernment, he must be one in peace, and another in warre, he must beare himselfe one way to a few, and another way to a multitude. &c, *Philo lib. de Ioseph.*

A Physition, nor a Pylor are chosen by chance, but for their skill : so neither

is a Prince or Ruler to bee chosen by hap-hazard, but for his wisdom, and therefore wise *Moses* doeth not remember in any place that rulers were chosen by lot, but hee had rather that they should bee brought in by voyces. *Idem lib. de creatione principis.*

As a ship cannot be without a Pylot, nor an army without a Captaine: so a City cannot bee without a Prince or Ruler, least the mighty should deuour the meaner sort, and the strong the weake. *Chrysost. hom. 6. ad pop. Antioch.*

As the colour of *Iacobs* rods were, such was the colour of the Cattell, which were bred of the Sheepe conceiuing in the sight of the rods: so as the actions of the Prince are, such are wont to bee the cogitations of the subiects. *Iacob* is the Prince, his workes are the rod, his subiects the sheepe, cogitations the conceauings. *Heller Pint. incap. 17. Ezechiel.*

As a man depriued of his eyes abideth in darknesse: so a common-wealth bereaued of iust & wise Princes, continueth in black pitchy horror. *Idem in c. 38.*

As a Captaine is the eye of his Army: so a Prince is the eye of the commonwealth. For this cause *Demas* an excellent oratour, when hee saw great *Alexander* dead, he compared the Army of the *Macedonians* to a Cyclope. *Ibidem.*

A gouernour of a Ship doth seeke for the best Mariners, and an Architect for the skilfullest builders: so a Prince ought to purchase vnto himselfe those, that are the fittest for gouernment. *Plut in Moralibus.*

As vnskillfull Caruers doe thinke that the beautifullest picture, which is the greatest, so many Princes by their pride and disdain doe thinke themselves great Potentats. *ibidem.*

As the blinded Cyclop stretched out his hand euery way, but with no certaine aime: so a great Prince, that wanteth wisdom, taketh euery thing in hand with great hurly burley, but with no iudgement. *Ibidem.*

Neither the greatnesse of the Ship, nor the price of the wares, nor the number of passengers, doeth make a good pylot euer the prouder, but the
more

more diligent : so a good Prince , the more that hee governeth , hee ought to be the more diligent , not the more insolent.

*The education of a
Prince.*

AS hee is more grievously to be punished that casts deadly poyson into a fountaine, whence all drinke, then he that onely casts it into a cup: so doe they more offend, that corrupt the disposition of a Prince, then they that corrupt a private man. *Plut.*

As Cities were wont to honour sacrifices, because they craued of God a common good for all: so a good Master of a Prince is to bee honoured, who maketh the Prince such an one, that he may become profitable to all. *Idem.*

As an Artisan doth more willingly make that harp, by which he knoweth *Amphion* is to builde the walles of *Thebes*, then that, by which *Thales* is to appease the commotion of *Sparta*: so a Phylosopher doth more willingly take paines to frame the wit of a Prince,

that may profit the whole World, then of a priuate man, that pockets vp knowledge for himselfe. *Idem.*

A good Prince.

AS God hath placed in Heauen the Sunne to bee a most noble and excellent patterne of his beautie: so hath hee placed in the common-wealth a wise, iust and liberall Prince, to bee a representer of his vertues. *Plut.*

As a Physitian, when he hath drawn out much corrupt bloud, doth minister vnto his patient wholesome meate: so a Prince when he hath taken away lewd and vngodly persons, doth make much of them that be good. *idem.*

As a Musitian doth not presently cast away nor break his iarring strings, but by extension and remission doth bring them vnto harmony: so a Prince ought to amend offenders, and not presently to take them out of the World. *ibidem.*

As we owe more vnto that Neptune, that hath brought vs home most precious marchandize: so wee owe more

to that Prince, who bestoweth his paines for the publike good, and not for his owne pleasures. *Seneca.*

If the planets of the world doe but a little stay or erre, it is done to the great hurt of all: so if a Prince goe astray, or bee slothfull, it is to the great danger of his state and commonwealth. *Seneca.*

Only the King of Bees hath no sting, or at the least useth it not, besides hee is greater in body, and more beautifull in shew, but of lesser wings then the other Bees: so it is meete that a Prince bee most gentle and curteous, and neuer to bee farre from his dominions. *Plinius lib. 21. cap. 17.*

The King of Bees doth not labour himselfe, but walking and flying about others, doth as it were exhort them to labour: so a Prince not by labour, but aduice and commandement ought to profit his. *ibidem.*

The Sun is most pleasant vnto them, that can behold it: so is the Prince to them, that loue iustice.

As a Lyon doth sooner tyrannize ouer a man then a woman, but toucheth

not.

not children, except famine constrain him, and spareth the suppliant and prostrate: so a Prince and those that be mighty ought to pardon inferiours, and to make tryall of their strength vpon them, whom it is prayse-worthy to overcome. *Plin. lib. 8. cap. 16.*

As a new scene Comet doth portend to mortall men either great good, or great harme: so a new Prince doth bring safety to his subiects, if he bee good, but ruine and destruction if he be euill. *Plin. lib. 2. cap. 26.*

As the Sun with his heate cherisheth the Earth: so a good Prince with his bountie cherisheth Schollers and learning.

An euill Prince.

AS the lightning is first scene, before the sound of the thunder bee heard; and as the bloud is scene before the wound: so an euill Prince sometimes condemneth, before the party be arraigned. *Plut.*

As one fault cannot amend another: so a foolish and a wicked Prince cannot amend his people. *Ibidem.*

As

As the dog-starre is pestilent to euery body : so the power of an euill Prince doth hurt all.

Harts when they set their cares, are of a very good hearing, but when they lett them downe, then they are deafe : so euill Princes heare a farre off any thing that pleaseth them, but if it bee otherwise, they vnderstand not, albeit thou shoutest in their cares.

When frogs croke aboue their wont, they preface a tempest approaching : so when the speech of euill men preuails most with Princes, then confusion is at hand.

As an eclipse of the Sun doth bring great hurt to mankind : so an error of the King, although it bee small, doth worke great disturbance in the publike state. *Plinius lib. 2. cap. 10.*

A Vine except it bee pruned, doth largely spread it selfe abroad, embracing and infolding all things with her banches: so an ambitious Prince is alwayes encroaching vpon his neighbours except he bee restrained.

Empire,

Empire.

AS hee ought not to meddle with a lute, that is vnskilfull in Musicke: so hee ought not to take Empire and rule vpon him, that is not endued with wisdom and prudence.

As of fire and earth, the world is compounded, as of two necessary elements, according to *Plato*, the earth yeelding solidity, and the fire heate and forme: so great Empires are not compassed nor conquered, vnlesse prowesse bee mingled with successe and fortune, and one bee an helpe vnto other, *Plutarchus*;

They that hunt beasts, do put on the case of a Hart, they that fowle, vse feathered cloathes; and euery one takes heed that hee doe not appeare vnto wild Bulls in purple or red garments; or vnto an Elephant in white apparell, because by these colours they are provoked to wrath and rage: so hee that would tame a fierce and barbarous Nation, hee must for the time apply himselfe vnto them both in maners and apparell. *idem.*

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As thou canst not tell, whether a vessell bee sound or no, vnlesse thou powrest water into it: so neither canst thou know a man, except thou committest Empire and rule vnto him.
idem:

Power.

A She that rideth a young Colt with a naughtie Bridle, is quickly set besides the saddle: so he that indeuou- reth to subdue the common people, being not sufficiently furnished with power, is quickly cast from his dominion. *Plut.*

As the Sun when it is at the highest neare vnto the Septentrionall pole, seemeth then least to moue: so the greater the power is, the more the rashnesse of the minde is to be restrained. *Idem.*

As ill dreames doe somewhat for the time distract the minde, but doe nothing else: so euill men, but without power, doe little hurt. *Idem.*

As the feathers in a Birds wing being cut, doe in time grow againe: so doth

doth power, except it bee continually curbed and repressed.

If either *Castor* or *Pollux* appeare alone, it presageth hurt, but if they shew themselues ioyntly together, it foretelleth good lucke: so it is meete that power should bee separated from wisdom, for if it bee, it is very pestilent.

As *Saturne*, who holdeth the highest place among the seauen Planets, is very slowly moued about in his spheare: so it is requisite that they that bee in great place, and haue great power bee not rash and timerous. *Plin. lib. 2 cap. 6.*

As some lightning doth melt brasie and Iron, but doth not dissolue soft wax: so the diuine power, and Kingly might doth rage against withstanders, but doth spare them that yeeld and giue place.

As raging thunderbolts doe vainely teare in peeces barren mountaines to no purpose: so foolish strength doth spend it selfe vpon those things which it need not.

As neither Egypt by reason of the heate, nor Scythia by reason of the cold,

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cold, doe feele any lightnings, or thunderclaps: so either great power, or extreme pouerty doth make safe from reproaches.

A Common-wealth.

AS the temper of the world doth consist of contrary elements after a wonderfull harmony: so a Common-wealth doth stand by the diuers endeavors of men.

As a ship is ioyned together by many strokes, by many nayles and pinnes, and then doth stand a certaine time till the ioyns bee well settled together, and afterwards doth cut the Seas: so a Common-wealth is established by much labour, but taking increase and growth in time, it yeeldeth a quiet and peaceable life vnto the inhabitants. *Plut.*

A gouernour of a ship doth something with his owne hands, and somewhat by others: so in a Common-wealth, one ought not to haue all offices ingrossed in his hands, but one ought to haue one, and another, another,

doth power, except it bee continually curbed and repressed.

If either *Castor* or *Pollux* appeare alone, it presageth hurt, but if they shew themselves ioyntly together foretelleth good lucke: so that power should bee subject to wisdome, for if it bee not so, it is lent.

As *Saturne*, who heareth place among the seau slowly moued about, is requisite that they place, and haue great rash and timerous. *Plin. l. 2.*

As some lightning doth melt lead and Iron, but doth not dissolue tallow or wax: so the diuine power, and Kingly might doth rage against withstanders, but doth spare them that yeeld and giue place.

As raging thunder bolts doe vainely teare in peeces barren mountaines to no purpose: so foolish strength doth spend it selfe vpon those things which it need not.

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A gouernour of a ship doth something with his owne hands, and somewhat by others: so in a Common-wealth, one ought not to haue all offices ingrossed in his hands, but one ought to haue one, and another, another,

another, for things are done better which are done by the aduices and iudgements of many. *Idem.*

There was a time appointed vnto the *Vestalles*, first, wherein they should learne; secondly, wherein they should exercise that they had learned; and thirdly, wherein they should teach others; The samething *Dianacs* Priests at *Ephesus* did: so they are to doe, that are to take the government of a common-wealth vpon them. *idem.*

As Wine doth first serue and obey the drinker, but by little and little mixing it selfe with the bloud in the veines, doth ruleouer the drinker, and makes him a drunkerd: so hee that comes to the gouernment of a Common-wealth, at the first applyeth himselfe to the humours of the people, but afterwards hee draweth them to his purpose, and makes them his subjects and vassals. *ibidem.*

As they that haue nothing to doe at home walke idly abroad: so many moath-eaten Politicians, because they haue no priuate busines of their owne, they pry into and prate of Common-wealth matters. *idem.*

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As Spring and Autumne doe endanger our bodies, by reason of changes: so all innouations doe offend and hurt a Common-wealth.

When as brute creatures doe leaue their ordinarie course of nature, it portends a tempest; that is, when Cormorants, and Gullies, doe forsake the Seas and Riueres, when Antes hide themselves, or cast out their egges, and when wormes craule out of the earth: so when the wicked are audacious, the religious mute, the people wise, the Princes dotards, and the Priests together by the cares of earthly matters, then it presageth the ruine of a Common-wealth.

As the life of all the members proceedeth from the heart: so from the Common-wealth proceedeth the common good of euery one, and of the safety of it dependeth the safety all. *Geminianus, li. 6. de homine, & eius membris. cap. 57.*

A Captaine.

AS the purge *Elleborum* raiseth all within, and first goeth out it selfe:
so

so a valiant Captaine exhorting his Souldiours to be valorous, first issueth vpon the enemy himselfe, as *Herophilus* saith in *Plinie*.

As a Prince is the eye of a Commonwealth: so a Captaine is the eye of the armie. *Hector Pintus* in cap. 38. *Ezechiel*.

As a Pylot is chosen for his skill in nauigation: so a Captaine ought to be made choyce of for his expertnesse in feates of armes.

Warre.

AS in admirable cunning, and curious workmanship, but vnprofitable, there is great prayse giuen vnto the workman, by whose art it is made, then vnto the King by whose cost it is effected: so the greatest glory of war consisteth in the hired souldiour, by whose industry the battel is stroken, but the least part doth returne vnto the Kings, who also hire the souldiours with other mens money.

As *Herostratus*, an obscure and base man, could easily burne the temple of

Ephesian

Ephesian Diana, which wastwo hundred and twenty yeares a building of all *Asia*, at the costs of so many Kings and beautified with the labours and cunning of so many excellent workemen : so it is a most easie matter to ouerthrow and subuert famous and admired Cities, but very hard and difficult to re-edifie and raise them vp againe.

As the wings of birds being clipt, in time doe grow out againe: so warlike forces doe continually gather head, except thou often curbe them and keepe them vnder.

Dragons sucking the bloud of Elephants, doe kill them, and they in like manner being drunken with their bloud, are squeezed in peeces by the fall of the Elephant, and so dye : so oftentimes in warre, both parts doe destroy, and are destroyed, and both sides doe endamage, & are endamaged.

Plin. lib. 8. cap. 12.

A Plough-man except he be crooked, and bending to his labour, hee doth neuer make cleane worke, nor furrow his land handsomly, as the people of the old

old world were wont to say : so a Souldiour , except he can sweare, swagger, robbe , rauish maides , and desfloure matrones , and play the villaine in graine , is scarcely counted a man at armes in these corrupt times.

Aristotle writeth in his ninth booke *de Historia animalium*, that the Cybind and the Eagle doe so vehemently contend and strue, that oftentimes clasping together in the aire , they fall downe vnto the earth , and are taken vp aliue of shepheards: so now and then it cometh to passe, that whilest princes puerfly exercise mortall and deadly warres betweene themselues , another inuader comes and subuerteth them both.

Victorie:

A Lyon is easily taken , if a cloake or a garment bee cast before his eyes , otherwise hee is inexpugnable : so it is easie to get the victory over the strongest, if his disposition be knowne.

As a Lyon doth more rage against a man , then against a woman , but toucheth not Children , except hunger

con-

constraine him, and spareth the suppliant and prostrate : so the mightie ought to pardon the weake, and to trie their strength against them, whom it is glorious to overcome.

Lawes.

AS that rule ought to be straight, by which other things are squared: so it is necessary that a Law-maker bee without vices himselfe, that hee may prescribe right Lawes vnto others.
Plutarchus.

As crows breake thorow spiders webs, but flies are entangled : so Lawes doe vex the comminatie, but are broken without punishment of mighty and great persons.
Anacharsis.

As the best remedies and medicines proceed from the worst diseases: so good Lawes are made of euill manners.

As in a Lute, harmonie is not made by the touch of one string, but all the strings are to bee stroken numerously and harmoniously : so in the vertue of our minds the obseruation of one Law is not enough for vs vnto saluation, but all

all are to bee kept with great diligence.

Chrysostomus. hom. 36. de virtutibus & vitijs.

As where there are many Physitions, there are many diseases: so where there are many Lawes, there are many vices. *Arcefilans apud Laertium lib. 4. cap. 6.*

As a strong wall doth defend a Citie: so doth good Lawes defend common-wealths. *Dion orat. 74. De lege.*

Saylers that take notice of Land-markes, doe safeliest come to a haven: so they that liue according to Law, doe the safeliest passe over the course of their liues, and at the last finde a quiet and peaceable harbour. *ibidem.*

As he is not a man, who wants reason: so that will not long bee a City, which is not gouerned with Lawes. *Idem orat. 36. Borysthenica.*

Where thou seest abundance of Apothecaries, and affluence of drugs, there thou mayst deeme that there are many diseases: so where thou seest innumerable Lawes, there it is certaine, that there the men are exceeding wicked and irreligious. *Aristot. apud Stobanum.*

As

As the body doth come to naught without the soule : so a Citie is subverted, that is gouerned by no Lawes. *Demosthenes apud Maxim. serm. 58.*

As a perfect Grammarian hath no neede of precepts for his Art : so a perfect iust man hath no neede of any law. *Philo. lib. 1. Allegoriarum legis.*

As the soule is the life of the body : so the Law is the life of a Citie. *Stobaeus sermone 41.*

As diseases were before remedies for them : so euill misdemeanours were before the constitution of good Lawes. *Philippus Beroaldus, in oratione habita in enarratione Verrinarum.*

Lawyers.

AS one Goatschauke is enough for one shire : so one Lawyer is enough for a City ; and therefore the City of *Basil*, maintaines but one only Lawyer, as *Peter Ramus* saith in his *Basilica*.

As the Switzers and Logicke fight for euery body : so doe Lawyers.

As Summers liue of the finnes of the people: so doe Lawyers.

As *Arcefilau* said, that where there were many Physitions, there were many diseases: so *Plato* said, that Common-wealth was miserable, where the multitude of Lawers did abound. Therefore very well saith our English Satirest.

*Woe to the weale where many lawyers be,
For sure there is much store of malady.*

Sheepe that goe for shelter to a bussh, leaue their fleece behind them, and returne naked: so men that goe for redresse of wrong to Lawyers, leaue their wealth behind them, and returne monileffe.

As lecherous and luxurious persons doe spend themselues vpon whoores: so enuious and malicious people doe consume themselues vpon Lawyers.

As a balance stoopeth to that side, whence it receiueth most, waight: so Lawyers fauour him most, that giueth most.

As a Horse-leach is an exceeding waster of the humours of that body it
fealeth

leaseth vpon: so Lawyers are exceeding
consumers of that mans wealth they
deale with; whereupon a Lawyer is
called in *Iuuenall*, *Hirudo forensis*, ab
Hirudine, a Horse-leach or bloud-
sucker. *Nomen habet à re. Conueniunt
rebus nomina sèpè suis.*

As our wickednes maketh a Lawyer
necessary: so necessity maketh him ho-
norable; and therefore he is not in the
deepest truth to stand in ranke either
with the Diuine, Historian or Phylo-
sopher. *Sir Philip Sidney in his Apology
for Poetry.*

Many Tauerne and Taphouses doe
nourish intemperancy and incontinen-
cy: so many Lawyers, and Pettifoggers
doe not only kindle, but also maintaine
quarrels, discord and variencie:

A few great potentates in a state doe
well, but a multitude of them are not
so conuenient: so a few Lawyers are
tolerable, but the abundant rabble of
them are as intolerable, as the multi-
tude of Fryers were.

Flies feede vpon vlcers: so Lawyers
vpon discord.

Vultures prey vpon dead carion: so
Z 3 Lawyers

Lawyers vpon diffensious and discordious persons.

A Iudge.

AS hee that shooteth an arrow directeth it vnto the marke, neither doth he ayme it gone, short, or wide so a iust Iudge will doe, neither will he accept the person in iudgment. *Basilus in principium proverborum.*

As a iust paire of scales, is neither corrected by a true ballance, nor iudged by a false : so a iust iudge is neither examined of the righteous, nor rightly reprehended of the wicked. *Epistles. apud Maximum serm. 5. c. apud Stobaeum serm. 5. de iustitia.*

As a line drawne diameterwise in a geometricall figure doth equally diuide one side from another : so a Iudge must be partiall to neither side.

As they that would see more sharply and certainly, doe shut one of their eyes so a Iudge shall more directly vnderstand the truth, if hee hath no respect of persons.

As the Sunne is not one to a poor man

man, and other to a rich man, but alike common to all : so a Iudge must not respect the person but the matter.

Iudgement.

AS expounders of the Scriptures ; doe open the mysteries of them, as much as they can : so of hard and abstruse matters wee must iudge warely and circumspectly. *Plur.*

Straight things being put in the water, seeme to be crooked and broken : so when wee iudge amisse of matters, the fault is in vs, not in the matter. *Sene.*

As *Tymanthes*, who pourtrayed *Iphigenia*, expressed all the affections and passions of others, but couered with a vaile *Agamemnons* countenance : so some things are better left to euery ones iudgement and consideration, then expressed with words.

Magistrates.

AS Physitions prouide for the health of the body : so Magistrates proued for the health of the

City: *Philo libro de Ioseph.*

As fire of his owne nature, retaines heate, and heats things moued vnto it: so a Magistrate ought not onely to be full of iustice himselfe, but also to administer it vnto others, *Idem lib. de Iudice.*

As thunderbolts fall to the danger of few, but to the feare of all: so Magistrates ought more to terrifie then to hurt. *Seneca lib. 3. de ira Dei.*

Alexander caused *Bucephalus* being old to be caried of other Horses to the battaile, that being fresh and vntired hee might the better serue his purpose in the warre: so we are to vse the diligence and industry of old and ancient Magistrats; we are to rid them of as much labour, as we can, that they may be reserved for necessarie vses. *Plut. in Moralibus.*

A stage-player doth so adde gesture vnto his part, that he doth not passe beyond his lynes: so hee that taketh Magistracie vpon him, must not passe the priscrypt of the Law, or of his King. *Ibidem.*

As longing women doe greedily de-

devoure hurtfull meates, and a little after doe cast them vp againe : so the common people, either through foolishnesse or for want of better, doe elect any Maiestrates, and afterwards doe reiect them. *ibidem*.

They that saile in the same ship, and they that warre in the same tents, ought to helpe one another : so ought they that beare office in a common wealth. *ibidem* :

They that haue safely sayled by the *Syrtes*, and shipwracke themselves by the *Hauen*, performe no great matters : so they that laudably carry themselves in one or two offices, and afterwards faile in the chiefeft, deserue small commendations :

As the Seas are such, as the winds are that trosse and turmoile them : so the multitude is such, as the magistrates are that rule them.

As a Physition ought to seeke for the profit of his patient, and not for his owne : so ought a Magistrate, to seeke for the publike good, and not for his priuate gaine. *Patrius Senensis lib. 2. tit. 1. de institutione regis.*

A Painter doth not onely adorne with his pencell the eyes and face, but beautifieth with variety of colours the whole picture : so a good Magistrate doth not onely order one kinde of people in his common-wealth, but bringeth happinesse to the whole state. *ibid.*

He that learneth musicke, doth spoile his first instruments : so an ignorant and vnskilfull Magistrate doth great hurt to those he rules ouer. *Erasmus in Similibus.*

As that medicine is better, that cureth the corrupted parts of the body, then that which rots them off: so that Magistrate is better that correcteth euil Citizens, then he that takes their liues from them. *ibidem.*

Change of aire and dyet, doth offende : so doth change of Princes and Magistrates, because all innouation bringeth disturbance. *ibidem.*

Corrupt bodies pertaine to the Physicians cure : so corrupt conditions belong to the Magistrates office. *Demosthenes, de legibus ac earum laudibus, Orat. 2. contra Aristogit.*

Vengeance.

Vengeance.

AS some riuers doe suddainly hide themselves vnder the earth, which neuerthelesse are caried thither, whether they tend : so the vengeance of God although it bee hid, yet at the length it bringeth the offenders into great calamities. *Plut.*

As Physitions doe incete with some diseases before they appeare : so God doth punish some things, that they may not bee done. *Idem.*

As Physitions doe scorch the great toe in the cure of the hyp-gout, and when it paineth in one place, they remoue the medicine to another place : so God sometimes casteth vengeance vpon the Children, that he may cure and recall the parents. *Idem.*

As God is angry at him imitateth his thunder and lightning, and casteth him into hell, as hee did *Salmones* : so hee heapeth vengeance vpon the heads of the proude and arrogant, that emulate his greatnesse, but doe not imitate his goodnesse. *Idem.*

As a father seeing his child willing to cut a thing, doth take the knife and

cut it himselfe : so reason taking vengeance out of the hands of wrath, doth profitably chastice. *idem.*

He that taught vs to shoote, did not forbid vs to dart, but forbad vs to ayme amisse : so punishment and vengeance is not forbidden, but it is to bee done opportunely and in place. *ibidem.*

Certaine remedies are more grieuous, then the disease it selfe, that it is easier to dye, then so to be cured, as to sucke out the blood from the fresh bleeding wounds of dying sword-players : so it is sometimes safer to suffer an iniurie, then to reuenge it with a greater discomfortie ; it is better to haue peace, although it be not very iust and equall, then to bring vpon vs warre with a thousand calamities.

Punishment.

AS they that are pined away with a long consumption, doe not escape death, but doe dye lingeringly : so they that are not forthwith punished, doe not scape scot-free, but are tortured with a long punishment which is bred through

through a feareful expectation of it, *Plin.*

Slothfull saylers doe lye lazely snorting in the hauen in faire weather, and afterwards when the winds be aloft are constrained to saile with danger: so he that punisheth not when he is quiet in mind, somntimes is forced to punish when he is angry. *idem.*

Hethat taught vs to shoote, did not forbid vs to dart, but did forbid vs to erre and wander from the marke: so punishment is not forbidden, but is conueniently to bee done in time and place.

As the gall of the *Hiena* and the spawne of a Sea-calfe, and other parts of hurtfull beasts are very effectuell in medicine against great diseases: so God vseth now and then the wickedest tyrants for the punishment of vices. *Plut.*

As of a Viper, a Crocodile, and other poysonfull beasts, Physitions doe make remedies against poyson: so punishment doth either driue or recall many from vices.

For the biting of an Aspe there is no remedy, but that the bitten part bee cut off: so some vices are onely healed.

healed by the punishment of death.

As a tree lopped of her branches, doth spring againe, but being plucked vp by the rootes, doth no more grow: so vice, if it bee altogether taken away by punishment, doth no more encrease. *Plinius lib. 22. cap. 13:*

Storkes, when they flye into the field called *Pythonis Come*, a place of *Asia*, doe teare in peeces that commeth Storke that commeth last, that being thus punished, the rest are at quiet: so the vices and enormities of a multitude are to bee corrected and cured by a publike and solemne punishment of some few or one.

As that Physicke is more to be aproued, which doth heale the corrupted parts of the body, then that which doth cut them off: so that Magistrate is better, which by some moderate punishment doth correct his Citizens, then he, that cuts them off.

Banishment.

THere bee many meates which are
sowre in the mouth, and sharpe in the
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the Maw, but if thou mingle them with sweete sauces, they yeeld both a pleasant tast and wholesome nourishment; diuers colours offend the eyes, yet hauing greene among them, whet the sight: so banishment guided with the rules of Phylosophy, becommeth more tolerable.

He that is cold doth not couer himselfe with care but with cloathes; hee that is washed in raine dryeth himselfe by the fire, not by his faucy: so he that is banished, ought not with teares to bewaile his hap, but with wisdom to heale his hurt.

As *Socrates* would neither call himselfe an Athenian neither a Gracian, but a Citizen of the world: so *Plato* would neuer accompt him banished, that had the Sun, fire, ayre, water, and earth, that hee had before, where hee felt the winters blast, and the summers blaze, where the same Sunne and the same Moone shined.

As all the *Athenians* dwelt not in *Colliton*, nor euery *Corinthian* in *Gracia*, nor all the *Lacedemonians* in *Pitania*: so euery man cannot forgerne in his native soyle.

As

As he that hauing a faire Orchard, seeing one tree blasted, recoumpreth the discommodity of that, and passeth ouer in silence, the fruitfulnessse of the other: so hee that is banished doth alwayes lament the losse of his house, and the shame of his exile, not reioycing at the liberty, quietnesse and pleasure he enioyeth by that sweete punishment.

The Kings of *Persia* were deemed happy in that they passed their winter in Babylon; in Media their Summer; and their spring in Susis: so certainly the exile in this may be as happy as any King in *Persia*, for he may at his leasure being at his owne pleasure, leade his winter in Athens, his summer in Naples, and his spring in Argos.

The Pine Tree groweth as soone in Pharaos as in Ida, the Nightingale singeth as sweetly in the desarts as in the woods of Creete: so a wise man liueth as well being exiled into a faire Country, as in his owne home.

The Moone shineth as well at Corinth as at Athens, and the Honny that the Bee gathereth at Mantua is as sweete, as that shee gathereth in Hybla:

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so a contented Cosmopolite, though
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As *M. Furius Camillus* was banished
 of the ingratefull Romanes: so *Bellisfa-
 rius* that valiaunt Captaine was both
 banished, and his eyes pulled out of
Iustinianus.

As *Alcibiades* being banished by
 the Athenians, became chiefe Captaine
 of the arme of the Lacedemonians: so
Coriolanus was more beloned of the
 Volscians among whom hee liued in
 exile, then of the Romanes with whom
 he was a Citizen:

As *Cadmus* the King of Thebes was
 driuen out of the selfe same Citie,
 which hee had bulded, and dyed old in
 exile among the Illirians: so *Thesens*
 whose famous acts are so blazed abroad
 through all the world, was driuen out
 of Athens by the selfe same Citizens,
 which hee himselfe had placed, and
 died an old banished man in Tyrus.

As *Solon*, who gouerned his Citizens
 with most golden Lawes, was not-
 withstanding exiled by them into Cy-
 prus: so *Lycargus*, for all his prudent
 policie

policie in gonerning the City *Sparta*, was constrained by the *Lacedemonians* to lead his life in exile.

As *Sarcus* King of the *Molossians*, vanquished by *Philip* King of *Macedonia*, ending his miserable dayes in exile: so *Siphax* the great King of *Nu-midia* seeing his City taken, and his wife *Sophonisba* in the armes of his mortall foe *Masynissa*, and that his miserie should bee a trumpet to sound out *Scipioes* triumph, ended his life both exiled and imprisoned.

Trauailing.

AS the wandring stars are not happier then the fixed starres, because they wander: so a traualer is not happier, then hee that strayeth at home, in that he doth trauell. *Plut. in Moralibus.*

If Ants bee excluded their holes, and Bees their hiues, they stray farre abroad: so some if they once goe out of their country, thinke themselves banished. *ibidem.*

As snails alwayes carry their houses about with them: so some abhorre

to trauell in strange countries: *ibidem*.

As the hearbe *Aspalacius* liueth no where but in *Boetia*, where it is bred, but presently dieth if it bee elsewhere transplanted: so many cannot by any meanes liue in a forraine Country, because they are instructed in no art. *Erasmus in similibus*.

As the beast *Tarandus* imitateth in the colour of his haire, the colour of all trees, plants, and places hee lyeth vnder, or in: so he shall be more safe, that in trauell imitateth the customes and conditions of that country he trauelleth to. *ibidem*.

As in Africa the south wind is cleere and faire, and the North wind cloudy, against the nature of all other Countreyes; so some with the region doe change their manners and conditions. *ibidem*.

The herbe *Empetron*, called in Latine *Calcisfraga*, in English *Sampier*, the nearer the Sea it is, the lesse salt it is, but the further off it is, the saltier it is: so some in France resemble Germans, but being in Germany resemble Frenchmen, and the further they are from

from a Countrey, the more they resemble it.

A horse in a Mault-mill, is as farre in the morning as at night, when hee hath done his dayes worke: so many trauelllers are as wise, when they goe forth, as when they come home.

Many schoole-master are as rich, when they leaue teaching, as when they begin: so are many trauelllers, whether you respect crownes in their purses, or knowledge in their minds.

As the yong scholler in Athens went to heare *Demosthenes* eloquence at Corinth, and was intangled with *Lau* beautie: so most of our trauailers which pretend to get a smacke of strange language to sharpen their wits, are infected with vanity in following their wills.

The bird *Acanthis* being bred in the Thistles, will lye in the Thistles; the Grasshopper being sprong of the grasse, will rather dye then depart from the grasse: so many are so farre from trauellling, that they cannot abide to leaue the sight of the smoake of their owne chimneys.

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As the snail that crept out of her shell, was turned est-soones into a road, and thereby was forced to make a stoole to sit on, disdaining her owne house : so the trauellet that straglet from his owne countrey, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with manners, and to liue where he can, not where he would.

No Mosse will sticke to the stone of *Sisyphus*, no grasse hang on the heeles of *Mercurie* : so no butter will cleaue on the bread of a trauellet.

As the Eagle at euery flight looseth a feather, which maketh her bald in her age : so the trauellet in euery country looseth some fleecce, which maketh him a begger in his youth, by buying that with a pound which hee cannot sell againe for a penny. *Repentance.*

As wines made of good grapes are more wholsome being drawne from their Lees : so those which for a good cause depart their country, are as men of a singular and diuine qualitie to bee embraced of all sorts.

The World.

AS a house made to dwell in doth perceiue nothing of it selfe, but is subiect to the lord that made it, and inhabiteth it : so the World perceiuing nothing of it selfe is subiect to God that made it, who made it for his owne vie.
Lactantius lib. 2. cap. 6.

As a Booke deciphers the minde of the auther : so the World, a written Booke doth witnesse and contestate the glory of God, and his royall maiesty.
Basil. hom. 11. exameron.

As milke is presently curded : so the World presently was. *Iustinus, quest. 3. earum quas gentes ponebant Christianis.*

When wee see an excellent peece of workmanship, wee prayse both the worke and workman : so when we cast our eyes vpon the glorious fabricke of the World, wee should not onely bestow commendations vpon it, but also magnifie God, that made it. *Theodoretus, serm. 3. de prouidentia.*

When wee heare an instrument of Musicke melodiously tuned, consisting of diuers sounds, of Meanes, Tenours, Trebles,

Trebles, Countertenours, and Bases, wee know that there is one that doth thus harmoniously order it : so when wee see the concordious disposition of the World, where things inferiour doe not rise against superiour, nor low things against lofty, we are knowne, that it is onely God that doth thus moderate them. *Hector Pintus in cap. 1. Ezechiel.*

When we see in a Citie sundry sorts of people, noble and vulgar, rich and poore, young and old, to liue in loue and peace without iniurying one another, we presently iudge that the ruler is iust, mighty and wise : so when wee view the huge masse of the World, and the great concord of so many different things, wee cannot but wonder at the iustice, omnipotence, and wisdom of the creatour & gouernour of them *ibid.*

Although a tree bring forth many branches, yet there is but one roote of all those branches : so in the World, albeit one man doth propagate and produce another, yet there is but one father who hath created all. *Chrysost. hom.43. operis imperfecti.*

As

As God is not to be accused of impotencie, that hee made but one world, and not many : so he cannot be accused of imperfection , that he did not make the World, as soone as he was himselfe, but when he would. *Iustinus, in Refutatione responsionis Gentilis ad 3. quæst. Christianorum.*

An husbandman doth sow in one ground wheate, in another barley, in another, other seeds : so God hath planted immortality in heauen, alteration and change vpon the earth, and in the whole world life, and motion. *Trismegistus in Pymandro.*

The loue and vanity of the world.

AS the fish *Lepo*, or *Mole*, doth stick vnto Sea rockes : so many men cleaue vnto the World, and contemne immortality. *Clemens Alexandrinus in exhortatione ad gentes.*

As the same eyes cannot at one time behold heauen and earth : so the loue of the world, and the loue of God cannot dwell together in one heart. *Cyprianus de 12. Ascensionibus.*

As Children doe more admire and loue a Baby of cloutes, then a beautiful woman: so worldlings doe more esteeme the pelfe and trash of this world, then the pleasures & treasure of heauen. *Chrysost. hom. 80. in iohannem.*

It is in vaine to powre water into a sieue; to snatch at the flame of fire; and to beate the aire: so the loue of the world is vaine, and extreame vanitie. *Idem hom. 77. in Matth.*

As pitch doth pollute; as lime doth detaine; as a snare doth enthrall: so doth the loue of the world pollute, detaine and inthrall. *Dugo Philonius de scientia bene moriendi.*

As the beautie of a whore doth allure: so the garishnesse of the world doth entice. *Isaac presbyter de mundi contemptu, cap. 2.*

As the Sea doth one while cast shell fishes, crab fishes, and weeds vpon the shoare without water, and by and by doth sup them in againe, and carry them into the deepe: so the World doth sometimes banish vs, and sometimes receiue vs, and when wee thinke our selues safe on the shoare, then we perceiue

ceiue our selues deceyued, and tossed
with variety of calamities. *Hector*
Pintus in cap. 3. Ezechiel.

*The contempt of the
World.*

SWallowes, as saith *Solinus*, doe
not build their nests in ruinous
houses, or in ill-built edifices: so nei-
ther should men build their Mansions
and Tabernacles in this ruinous and
rottering world. *Hector Pintus in cap.*
10. Ezechiel.

As they that liue in a ship, are nei-
ther fed, nor cloathed of it, but haue
their maintenance from else where: so
the soules of Christians liuing in this
world take their celestiall food, and
spirituall cloathing, not from this
World, but from Heauen. *Macarius,*
hom. 44.

A Child when he is hungry, setteth
naught by his costly iewels, and sump-
tuous apparell, but onely setteth his
mind vpon his Mothers dug, whereby
he may be refreshed and nourished: so
a Christian ought to contemne all the

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enticements of the world, and wholly repose himselfe vpon God. *Idem hom. 45*

Children in their non-age delight in trifles, but when they grow men, they contemne such vanities: so worldlings, being ignorant as Children, doe loue the vanities of this world, but wise men growing to some ripenesse in Christianitie, doe contemne and despise them. *Nilus in lib. ascetico.*

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As saylers cast their preciousst iewels into the Sea to saue their liues: so wee must cast from ~~us~~ the pelfe and pleasures of this world to saue a better life: *Ibidem.*

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A woman that is with child with a male, is lesse troubled both in the bearing and birth: so the Euangelicall Margarite is compassed with lesser dolour, then worldly substance, therefore let vs embrace the first, as worthy of our paines, and contemne the other with all the vaine gaines.

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Reason.

AS a ship, that hath firme ancho-
rage, can make stay in any hauen:

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so the minde, if it be ordered by right reason, can liue quietly in any place.
Plutarchus in Moral.

As a Grashopper and a Hauke doe not see alike; and as an Eagle and a Partridge doe not flye alike: so all, that are partakers of reason, are not of like force in the sharpnesse of disputation, and wittinesse of reasoning. *Ibidem.*

As a monitor sitting by a boy doeth alwayes admonish him, that he offend not: so reason being alwayes present with the mind, doth not suffer it at any time to erre and offend. *ibidem.*

It is not enough to haue a sound body but it is also requisite, that it bee of a good habit and strong: so the reason ought not onely to bee pure, and free from vices, but to be couragious and well fortified. *ibidem.*

As a sterne and a bridle are not sufficient, vnlesse there be some present that can moderate and rule them: so eloquence is not sufficient to moderate and gouerne the people, vnlesse reason bee present also the moderator of the speech. *ibidem.*

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haue eternall night : so if wee had no reason, wee should nothing at all differ from brute beasts. *ibidem.*

In a great storme a ship is not stayed, vnlesse a waighty anchor bee surely fixed in the bottome of the water : so in the great hurley burley of businesses, great reason ought to bridle the mind, least it bee caried away of affections. *Ibidem.*

The seeds of a *Cypres* tree are so smal, that they can scarcely be discerned with the eyes, and a great and tall tree doeth spring from so small a seed: so reason is a very little thing and occult, but yet is very great, if it shew it selfe, and vnsonld his force. *Plin. lib. 17. cap. 10.*

As great waights, that no mans strength can poyse, are easily hoysed aloft by engins and deuices : so that which we cannot doe by force, is easily brought to passe by art and reason. *Idem.*

As horses, that are growne fierce and cruell, by reason of their often fighting in the warres, are deliuered vnto riders and tamers, that they may become more gentle and tractable: so

men that are proude and puffed vp through prosperity, are to be brought to reasons Schoole, that they may look into the imbecillitie of humaine affaires, and see the variety and mutabilitie of fortune and blind chaunce.

Cicero lib. 1. Offi.

As nature doth not bring forth her goodnesse except it be ripe and mature: so the good of man is not in man, except perfect reason be with it. *Seneca lib. 2. epist. 125.*

As the whole body doth yeeld obedience vnto the soule, for by the soules commaund we lye downe and rise vp: so the whole multitude is ruled by reason, and bended by the awe of this commander. *Idem, lib. 1. de Clementia, cap. 3.*

As that is not the best ship, that is the faireliest painted, but that which is best for saile; and as that is not the best sword, which hath a golden scabbard, but that which best cutteth, and is best for defence, and as that is not the best square, which is the beautifullest, but that which is the straightest: so hee is not the best man, that is the mightiest,

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epist.77.

As a naughty boy doeth hate his
school-master, or any one that wisheth
him well, and corrects him for his
fautes: so hee that is in loue with his
affections doth hate right reason,
which should gouerne him. *Philo lib.*
de sacrific. Abelis.

As it is absurde, that a good Master
should be vnder subiection to a wicked
seruant: so is it absurde, that the rea-
sonable and immortall soule should bee
inseruitude to the brutish and corrup-
tible body. *Thalassus ad Paulinum*
presbyterum.

As nature hath giuen to diuers kinds
of creatures diuers defences for the pre-
seruation of their liues and fasties, as
strength to *Lions*, swiftnesse to *Hartes*,
swimming to *Fishes*, flying to *Fowles*,
and cauerns in the earth to creeping
things: so vnto man hath God giuen
reason, by which he subdueth all other
creatures. *Tyrinus Platonius, ser-*
mon, 10.

As a Ship in a tempest is easily drowned, vnlesse the Pylot mannage it by his industry : so affections doe draw a man from ill to worse, vnlesse they be gouerned by sound and solider reason.
Antonius, ser. 76. parte 2.

As a Ship, that wants a good Pylot is driuen in stormy weather against Rockes : so a man that wants reason in the mutiny and tumult of his affections is swallowed vp of his passions. *Laurentius Iustinianus de contemptu mundi, cap. 1.*

Schollers.

AS one going to fetch fire at another mans house, and finding a good fire there, doth sit him downe by it, and there doth stay: so some Schollers alwayes cleaue vnto the Masters, neither doe light their owne wits, that at home they may enioy their owne fire.
Plutarch.

As a Birde, whatsoeuer meate shee getteth, presently carieth it to her yong ones, and is neuer the better for it her selfe: so some doe therefore learne,
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As slothfull and greedy cures doe at
home teare and bite the skins of wilde
beasts, but in hunting doe not once
touch them : so some preposterously
studious doe deale onely with trifles,
and neuer come to the touch of learning
Idem.

As many women doe not conceaue
by some men, but being ioyned to o-
thers become fruitefull : so their bee
some, that with some Masters are in-
docible, but doe profit with other
teachers : because as betweene bodies,
so betweene wits, there is a sympathy,
and an Antipathy.

As planters of trees by all meanes
seeketh their increase; so Schollers should
by all meanes seeketh their profit in lear-
ning. *Philo Iudaeus lib. de Agricultura.*

The diuine Law pronounceth those
beasts vncleane, that doe not chew
their cud : so learning pronounceth
those Schollers vn sufficient and non-
proficients, who doe not meditate,
and ruminare on those things they

heare, *Philo libro de agricultura.*

Hunting dogs follow the wild beaſt this way and that way : ſo good ſchollers hunt after a thing not vnderſtood this way and that way , vntill they attaine the vnderſtanding of it. *Cyrrillus Alex.in Ioan.lib. 1. cap.2.*

As husbandmen hedge in their trees : ſo ſhould good ſchoole-maſters with good manners hedge in the wit , and diſpoſition of the ſcholler , whereby the bloſſomes of learning , may the ſooner increaſe to a bud.

As naughty women hauing troda-wry, conceale the names of the right Fathers of their Children : ſo many ſchollers ſtealing their learning from diuers authors doe conceale their names ; which is palpable theft and no plained dealing. *Ingenni pudoris eſt (ut ait Plinius) fateri per quos profecerimus ; & hac quaſi merces authori iure optimo penſitanda eſt , ne fures eſſe videamur. Grati animi eſſe duco, (inquit Franciſcus Patricius) eorum nomina profiteri , quaſi imitamur, & à quibus accepimus.*

Studie.

Studie.

AS that which thou engrauest in Steele and marble with great labour, endureth longest: so that wee learne with great study, wee neuer forget.

As they that louelighly, doe reioyce at the presence of a friend, but being absent doe easily forget him, but they that loue entirely and dearly, doe not suffer that to bee absent from them, which they loue: so some are easily pulled by busineses from the study of Phylosophy, but they that truely loue her, neglect all things before they will bee drawne from her, neither can any thing without her bee pleasant vnto them. *Plut.*

As beasts feed one, one where, and another, another where: so one man studieth diuinity, another law, another physicke another philosophy, and another followeth armes.

As Hermophrodites called also *Androgyni* doe so resemble both sexes, that they are neither men nor women: so some, whilest they study to bee both

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diuines, and rhetoricians, are acknowledged of neither.

As from the people called *Seres* there comes the softest silkes, and the hardest iron : so from some diuers studies and contrarious endeouours doe proceede.

The Crocodile sometimes liueth in the water, and sometimes on the land, shee layeth her egges in the land, and getteth her prey in the water: so whilst some study to bee both Prelats and Courtiers, they become pestilent members both in Church and Court.

Wine moderately drunke doeth strengthen the sinewes, and corroboreate the sight, but taken immoderately doth hurt them both : so by moderate study the life is adorned, but immoderately applied, it is much harmed.

A vine except it bee now and then pruned, perished and becommeth barren through her owne fruitfulnessse : so a pregnant and fruitfull wit taking immoderate paines in study, is consumed by his owne labour.

Protogenes, being otherwise an excellent Painter, is taxed, because hee knew no time to take his hand from the table

table: so some students and writers are much to blame, because they neither know time to leaue of their study, nor know not when a thing is sufficiently amended.

Nightingals doe so contend in singing, that they dye in the contention, their breath rather failing them then their song: so some by too much study extinguish their health, and whilst they would bee overcome of none in study, they perish in their endeouours. *Plin. lib. 10. cap. 29.*

Contemplation,

AS their eyes are dimmed that come out of the cleare Sunne into a darke place: so also are the eyes of their mind that come from the contemplation of diuine matters vnto humane. *Seneca.*

As a saphyre is of the colour of a faire skie: so contemplatiue men are of a quiet and celestially conuersation. *F. Ioannes à S. Geminian lib. 2. de Metal- lis & Lapid. cap. 6.*

As the *Lazus* stone is better, the more

more it doeth resemble a celestiaall colour : so contemplatiue men are the better the more they resemble celestiaall Citizens. *ibidem.*

As the *Lazull* stone being puluerizd doth cure the quartaine feuer : so the contemplation of celestiaall things doth banish idlenesse. *Ibidem.*

As the iuyce of *Mandrake* drunke with wine, doth make the body sensles of paine : so contemplation mingled with the wine of Diuine loue, and eternall comfort doth make the soule forget worldly vanities. *Ibidem.*

As the wild figge tree ripeneth the good figge tree : so the actiue life maketh the contemplatiue fruitfull. *ibidem.*

As a wine cellar ought to be removed from heate : so a contemplatiue life ought to be free from the heate of concupiscence. *Idem lib. 9. de Artificib. & Reb. Artif. cap. 1.*

Sophisters.

AS iuglers, and they that play tricks of legierdemaine doe deceine vs, and that with a certaine pleasure : so to be

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be entangled in sophistications is ridiculous, not dangerous. *Seneca.*

As meate ill sauouring, doth not seeme to sauour ill to them that haue eaten it : so the intricate conclusions and fallacies of *Scotistes* and *Sophisters*, although they doe greatly offend those that are adorned with polite literature, yet they offend them nothing at all, that are drunke with such trifles, nay they seeme vnto them beautifull and elegant.

As the *Panther* doth sauour well, onely to beasts, which he allureth vnto him, and not vnto men : so *Scotus*, *Maell*, *Faber*, *Buridanus*, *Borreus*, *Burlens*, *Cliftonius*, *Dorbell*, *Iohannes de Celasa*, *Gilbertus*, *Crab*, and other such crabbed and obscure *Sophisters* are more pleasant then any spice vnto beetle-headed plodders, but more loathsome then any vncleanesse to fine and fresh wits.

As the hornes of the beast *Bonafus* are onely a burthen vnto him, and of no vse, they are so wound one within another : so *sophisters* haue logicke and reason, but it is so sophisticated, they
can

can winne no body by it. *Plin. lib. 8. cap. 15.*

As whores doe deceiue young men by guilefull speeches : so sophisters doe ensnare fooles in the deceitfull nettes of false syllogismes. *Olympiodorus in Ecclasiasten, cap. 7.*

A lecherous eunuch would seeme to doe much, but can doe iust nothing : so a bragging sophister would seeme to proue much much, when hee proueth iust nothing. *Dion Nyceus de regum orat. 4.*

A wanton ill hunting dogge taking a false sent, doth draw by his opening the other dogges after him : so an idle headed sophister doth by his quirks and quiddities draw the rude company of foolish people after him. *Ibidem.*

As grasshoppers are full of noyce : so sophisters are full of words. *Clement Alex. lib. 1. storm.*

Memorie.

AS bookes are consumed with wormes, that are neuer looked vpon :

Plin. lib. 8. upon : so memory perisheth except it be renewed. *Seneca.*

Little fishes slip through nets, but great fishes are taken : so small things slip out of memory, when as great matters stay still. *Erasmus.*

As Pyes haue a wonderfull desire to imitate the voyce of man, so that through extreame endeuour they sometimes kill themselves : so it is maruelous pleasant and delightfome to many to learne by heart poems, songs and sonnets, and to sing them, albeit they vnderstand them not. *Conradus Lycostheues Rubeaquesis.*

As *Lupus Cernarius*, a beast ingendered of a Hind, and a Wolfe, doth in the time of hunger and famine forget his food, if so he see any body : so from many that are presently slippeth out of memory, which they purposed to speake of when as they heare words spoken to an other effect. *Plin. lib. 8. cap. 22.*

Cast any thing into a standing water, and circles will arise, which put out one another : so when one thing cometh into the memory, another thing is

is thrust out, therefore the memory is alwayes to bee repaired, that as one matter passeth, another may be present. *Gregor Nazianzenus orat. in funere patris.*

As *Seneca* was of such perfect memory, that he could rehearse after one, by hearing two hundred verses; yea, a greater marvaile of memory, he could recite two thousand names of men, being repeated once before him, with as good a memory, as he that first named them: so *Carmides* of Greece was so famous for this facultie, that he neuer heard any reading, but hee could repeate it word by word without writing, were the writing or reading neuer so long, hee would not misse a syllable.

Learning.

AS it maketh nothing to the dispatch of the iourney to haue knowne the way, except thou hast endeavour & strength to walke: so learning doth nothing profit, if thine owne vertue be wanting. *Lactantius lib. 6. cap. 5*

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As the maturity of things haue their
seasons, flowers in the spring; corne in
summer, and apples in autumn: so
the fruits of winter is learning. *Basilus*
epistol. 172.

As hunting dogges by the sent doe
follow wilde beasts a farre off: so the
louers of learning doe follow after
iustice and other vertues being ena-
moured wirth the sweete smell that
comes from them. *Philo lib. de somnijs.*

As wels, whence much water is
drawne, are not onely not diminished,
but made the sweeter: so learning and
science by teaching and infusing it into
others is not decreased, but encreased.
Idem lib. de somnijs & lib. de gigan-
tibus.

As a light lighting many lights,
continueth of the same bignesse, and is
not lessened: so science in men by im-
parting it, is not annihilated *ibidem.*

As the images of our absent friends
are gratefull vnto vs, because by a false
solace they lighten the languorment of
their absence: so much more must
learning bee welcome vnto vs, which
is the true foot-step of an absent friend,
and

and a true note of his perfection. *Seneca*
epist. 10.

The Crocodile otherwise a dangerous and an invincible creature, yet feareth the men of the ile *Tentyra*, that at their voyce shee is afrighted, so tyrants albeit they contemne all men, yet they feare the writings of the learned, as *Tyberius* did. *Plinius lib. 8. cap. 23.*

As wals are a defence vnto a City: so learning vnto the the mind. *Democritus apud Antonium in Melisso part, 1. serm. 36.*

As husbandmen more willingly see the eares of corne hanging downwards, then standing vp, because the one is fruitfull, the other fruitlesse: so learning and Philosophie had rather see her Schollers submisse and humble, then lofty and swelling with glory, for the one becommeth profitable, the other vaine. *Plut. in Moralibus.*

Nightingals are so delighted with singing, that they dye with contending, their wind sooner failes them, then their song: so some through an immoderate loue of learning doe shipwracke their health, anwhilest learning they will

will of none be overcome, the perish in
their endeavours. *Plinius lib. 10. cap. 26.*

Elephant although they cannot
swim, yet they are wonderfully de-
lighted in rivers: so some although they
are ignorant of learning, yet they de-
sire to be conversant with learned men.
idem. lib. cap. 5.

Neither the drunke of the Gods, the
more it was drunke, the more it would
overflow the brimme of the cup; the
stone that groweth in the river of *Ca-*
ria, the more it is cut, the more it in-
creaseth: so learning the more it is ex-
ercised, the more it increaseth and the
more it is published, the more it is pro-
pagated.

The manner of Learning.

AS before wee bee familiarly ac-
quainted, many things offend vs
in a man which after acquaintance we
like very well of: so in learning and
Philosophy, the first tediousnesse is to
be tolerated, vntill through vse it be-
come easie and pleasant. *Plur.*

Vessels doe fit and incline themselves

to

to receiue that which is powred into them : so hee that learneth must apply himselfe, that none of those things run out, which are profitably taught. *idem.*

The eares of putrified vessels, are rather filled with any thing then with that is necessary: so some forthwith doe learne foolish things. *idem.*

An Oratour.

AS a learned Physition is knowne by a desperate disease, and a good Pylot in a storme : so a cunning Oratour is discerned in pleading and perswading difficult and serious matters. *Sidonius, in Epistol. ad Ravricinum suum.*

As a carefull Physition, before hee applyeth his medicine, doth not only search out the nature of the disease, but also the manner of the living of the diseased, and the nature of his body: so also an Orator, when hee taketh a doubtfull and waighty matter in hand, hee must by all possible meanes search out, what the Iudges thinke, what they expect, what they would, and by what speech

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speech they will bee the soonest lead:
Cicero lib. 2. de Oratore.

As there is no matter so combustible,
which taketh fire, except fire bee put
vnto it : so there is no minde so ready
to conceiue the force of an Orator,
which can bee inflamed by his speech,
vnlesse the Orator himselfe come in-
flamed and burning vnto it. *Ibidem.*

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As it was said of the Greeke Musi-
cians, that they become Pylots, that
could not proue Harpers : so wee see
many that when they cannot become
Orators, proue Lawyers. *Idem. orat.*
pro Murena.

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As certaine vessels of Clay are had
in estimation, by reason of the Art,
that is vsed in making them : so many
times a matter of no moment, and of
small consequence doth commend the
wit of an Orator.

If the grauing Iron bee hot, thou
mayst easily engraue in precious stones,
what thou listest : so an Orator shall
more easily moue and perswade, if hee
not onely plead vehemently, but fer-
uently, and affectionately loue that
he prayseth, and detestably hate that he
discommendeth.

As

As it is dangerous, if all incline and runne to one side of the ship, but then the ship is well peysed, when one bends one way, and another another: so dissention and discord among Orators, Rhetoricians, Lawyers, and Players, doe make the state of a City more safe. *Plut. in Moral.*

As hee is a ridiculous Musitian, that pricketh a graue matter with a Lydian note: so is he a ridiculous Orator, that speaking of the precepts of well liuing, doth lasciuiously and riotously superabound in Rhetoricall exornations, and figuratiue condiments. *ibidem.*

Eloquence.

AS it is not enough to haue a bridle, or the sterne of a ship, except there bee one that may guide and moderate them by skill: so eloquence is not sufficient to gouerne and rule the people, except reason be present the moderator of the speech. *Plut. in Moral.*

As it is the prayse of water, if it saour of nothing (for saour is a signe of that which is putrified:) so

although of all others wee require eloquence, yet wee say, that a Diuine ought to bee without glosing and affectation.

As that is not the best picture, which by the matter testifieth the wealth of the owner, or the Art of the Painter, but that which truely representeth the thing it personateth: so that is the best eloquence, which maketh no ostentation of the wit of the speaker, but very truly sheweth the matter.

As silken garments are discommended, because the body appeares thorow them, whereas garments were inuented to couer the body: so that eloquence is ridiculous, which doth not declare the matter, but obscure and darken it, seeing that speech was giuen vs to lay open our minds and matters. *Plin. lib. 11. cap. 22.*

As the Box tree is alwayes greene, but of naughty sauour, and hath seed odious vnto all liuing creatures: some besides the grace of speech, do bring nothing but that, which is to bee annoyed. *Idem. lib. 16. cap. 17.*

The tree *Tilia* hath a sweete barke, and sweet leaues, yet no liuing creature can

can abide to tast or touch the fruit of it, so the speech of some is elegantly composed, and Rhetorically deliuered and yet there is no fruit of matter or sentence in it. *Ibidem cap. 15. & Theophrastus lib. 1. cap. 10.*

As some Phyfitions are almost skillfull in the cure of all diseases and languors, and yet can render no true reason of them: so some very eloquent know all the points of Rhetoricke, and the grounds of their Art, yet are very bare in the substance of argument, or soundnesse of matter. *Philo in lib. quod deterius potiori insidetur.*

As infants cannot speake, but by hearing others talke: so none can be eloquent but By reading and hearing elocutions and exornations of speech. *August. lib. 4 de doct. Christ. cap. 3.*

As hee that hath a beautilous body and deformed mind, is more lamented for, then if both parts were deformed: so they that deliuer false things eloquently, are more to be pittied, then if they spake them rudely & clownishly. *ibidem. cap. 28.*

As wholesome meate retaineth his owne

fruit of it owne vertue, whether it bee deliuered
 out of an earthen vessell, or a silver
 Platter : so truth is not impayred,
 whether it bee vttered politikely or
 plainly. *Idem lib. 5. confessionum. cap. 6.*

As luxurious persons behold the
 comelinesse of the body, and not the
 beauty of the mind : so some onely
 marke the structure of Orations, and
 not frame of arguments. *Theophilus
 Alexand. Epist. 2. Paschali.*

As Brasse is ingendred of Sulphur,
 and Quicksilver : so eloquence is com-
 pounded of two things, of interiour
 meditation, which resembleth sulphur,
 and of exteriour pronounciation, which
 resembleth Quicksilver.

As brasse being mingled with other
 mettals, changeth both colour and
 vertue, whereupon there comes three
 kinds, one white like silver, another
 yellow like gold, and a third also like
 gold drawne into thinne plates, which
 Players make their crownes of : so
 eloquence is threefold, spirituall elo-
 quence, which gaires soules; secular
 eloquence, which wins gaine; & poeti-
 call eloquence, which moues delight.

As Brasse soone rusteth it it bee not oyled : so eloquence soone becommeth offensive, if it be not annointed with the oyle of charity.

As brasse is the fittest mettall to make bells and trumpets of, by reason of the sound : so eloquent men are best to make preachers of, because they will be heard.

As brasse hath many vertues against many infirmities; for as *Plin.* and *Disse.* say, brasse being burnt and puluerized, doth purge hurtfull humors, heale wounds, expel darknesse from the eyes, and eateth away superfluous flesh : so diuine eloquence, and the tongue of a Preacher being burnt, that is, inflamed with the fire of the holy Spirit; and puluerized, that is, grounded on humility, hath vertue to dissolue the hardness of heart, to drie the lust of the flesh, to purge the noysome affections of sinfull men, to heale the wounds of temptations, to banish the mists of errors, and to eat away the gluttony of intemperate persons.

Through the Rose betweete, yet being tied with the Violet, the smell is
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more fragrant; though meate nourish,
yet hauing good saour it prouoketh
appetite; the sayrest nose-gay is made
of many flowers ; the finest picture of
sundry colours , and the wholesomest
medicine of diuers hearbs : so though
the naked truth bee welcome, yet it is
more gratefull , if it come attired and
adorned with fine figures, and choyce
phrases.

A good gouernor, that is also beau-
tifull, is more acceptable to the people:
so is a Phylosopher , that is eloquent.
Seneca.

A Diamond set in Gold is more
gratefull : so is the truth adorned with
eloquence.

Speech.

As neying is proper to a Horse,
barking to a Dogge, bellowing to
an Oxe, and roaring to a Lyon : so
speech is proper vnto man. *Philo lib. de
somnijs.*

As a sicke man doth not seeke for a
learned Physition, but for one skilfull
to cure him : so wee doe not expect a

flaunting speech of a Phylosopher. *Seneca apud Erasmus.*

Musitians makethe sweetest melody by the gentlest touch: so a gentle speech doth more moue the people, then a crabbed. *Plut. in Moral.*

As a horse is turned about with a bridle, and a ship by a sterne, so men are led by speech. *ibidem.*

As houses without doores are unprofitable: so are men that haue no rule of their speech. *Ibidem.*

As in calamitie our firmest and best friends are present with vs: so let our best speeches be also present. *Ibidem.*

Some doe loue nothing in an apothecaries shop, but the fragrancy of the smell, neglecting the goodnesse of preseruatiues, and the vertue of purgatiues: so some doe looke for nothing in *Plato* and *Demosthenes*, but the puritie of the Atticke speech. *Ibidem.*

Arras cloathes when they are wide opened, doe shew the pictures wrought in them, but being lapped vp, they conceale and hide the same: so a speech aptly composed and well pronounced, doth set before our eyes the order and course

pher. Se- course of the matter, but being ended,
the most of it slippeth out of our minds.

A melody *Item in Græcorum apothegmatis.*

As women doe then sinell well, when
they sinell of nothing : so that speech
hath the best ornament that wants af-
fection. *Cicero ad Attic. lib. 2.*

As the Painter *Protogenes* knew
Apelles by the draught of one line,
although hee had neuer scene him be-
fore: so by one onely speech a man may
be discerned, what wit and wisdom
he hath. *Eras. in similibus.*

As the same sunne doth melt waxe,
and harden clay : so the same speech
doth make some better, & some worse,
according to the diuersity of dispo-
sitions.

As the load-stone doth not draw any
thing vnto it but Iron, although other
things bee much lighter : so the speech
of some doth not moue all, but onely
those that are inclined to that they
perswade.

As salt moderately sprinkled on
meate doth season it, and addes a liking
to our tast : so if thou minglest in thy
speech some antiquity or pretty conceit,

it addes great beauty vnto thy talke, but if it bee done too affectedly, there is nothing more vnpleasant.

In a Vine whatsoeuer is taken away by pruning from the matter, is added vnto the fruit: so the fewer the words be, the grauer are the sentences.

As *Timanthes* is prayled in this, that in all his workes, more alwayes was vnderstood then was painted: so that kinde of speech is the best, wherein many things are left vnto consideration, and few discoursed of, and where in there is more sense then words. *Plin. lib. 35. cap. 10.*

Nettles haue no pricks, yet they sting: so words haue no points, yet they pierce.

As one mettell is to bee tempered with an other in fashioning a good blad, least either being all of Steele, it quickly breake, or all of Iron, it neuer cut: so fareth it in speech, which if it be not seasoned as well with wit to moue delight, as with Art to manifest cunning, there is no eloquence.

Pronounced

Fishes words dye in the vnto some prayers, and wards to understanding *hence Rub*

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Pronunciation.

Fishes doe so labour to imitate the words of man, that oftentimes they dye in the endeavour : so it is delightfull vnto some to learne by heart plaines, prayers, and fine speeches, and afterwards to pronouncethem, they not vnderstanding them. *Conradus Lycosthenes Rubeaquensis.*

The Birde *Taurus* being but little of bulke, doth imitate the bellowing of an Oxe : so some being base and meane of themselves, yet doe pronouce and viter great and high matters, and speake of Emperours and the mightie potentates of the world.

A good play sometimes is hissed off the stage, through the fault of the player, ill acting it : so a good speech displease, if it be it pronounced.

As by the same breath, but sent forth after diuers manners, wee heate and coole things : so by the same speech being diuersly pronounced, we either stirre vp affections, or moue none.

Hee that runneth with all his might and many, stayeth himselfe not where

he will, but is caried further then hee would : so too much celerity in pronounciation is rashly caried, whether it would not. *Seneca.*

Hearing.

THe gates of the City are shut in vaine, if one be left open, by which the enemies may issue in : so it is not sufficient to bee temperate in the other senses, if the hearing be open to pernicious speeches. *Plut.*

As the gate is more diligently to bee kept, which leadeth vnto the Kings Court : so the hearing is more warily to be kept, because it is very nearely ioyned to the rationall part of the soule, and by it that is admitted, which may either much helpe, or much hurt; *Idem.*

As Hunters doe not suffer their dogs to smell after or to bite euery thing, but they keepe them fresh for the wild beast : so it is meete that the eares and eyes bee kept from wandring euery where, and bee onely referued for necessary matters. *ibidem.*

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Harts

Harts when they lift vp their eares,
are of a very sharpe and cleare hearing;
but when they let them downe they
become deafe : so Princes if there bee
any thing that pleaseth them, they
heare it a farre off; but if otherwise,
they will not vnderstand, albeit thou
criest aloud vnto them.

Sea-fishes liue in salt water, and
yet are not the salter: so many heare the
word of God, and are the neuer better.
Clemens Alexand. lib. 1. Stromatum.

Hee that learneth to build, and ne-
uer buildeth, his learning is to no
purpose: so he that heareth, and neuer
bringeth that into action hee heareth,
his hearing is in vaine. *Macarius in
regulis suis disputat. interrogat.*

Great and often showers doe hurt
the earth: so many intricate and deepe
insoluble questions doe damnifie the
hearers. *Gregor. Nazianz. lib. 1. de
Theologia.*

Men would sit from midnight till
noone to see the games of *Olympus*: so
should we to heare those matters, that
doe not onely concerne this life, but
that is to come. *Chrysost. Oratione 2. ad-
uersus Indeos.*

As those men that are giuen to wine and drinkings, as soone as they rise, do inquire where any bankets, suppers, comestations, or compotations are to kept: so wee, as soone as wee arise, should diligently enquire, where wee may heare any wholsome exhortation, doctrine, or sermon, that may bring vs vnto Christ. *ibid.*

As a Physition prepareth his medicine in vaine, except his patient will receiue it: so a Preacher shall not deale effectually, except his auditors obey him. *Idem. hom. 2. in Genesin.*

*An Auditour, and his
Dutie.*

A Good guest doth not thinke that it onely belongs to him to be well entertained at anothers mans costs and charges, but he againe in like manner prouids to requite his curtesie: a diligent auditour doth not idly heare a carefull speaker, but it is meete that he helpe and grace the speaker with his countenance, eyes, applause and fauour. *Plutarch,*

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Idem.

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As in house-keeping both friends and enemies doe profit, as *Xenophon* saith: so a vigilant wise auditor not onely becomes better learned by the wise sayings, but also by the errors of others. *idem.*

As wee come to an holy banquet: so wee should come to heare, with a peaceable and a fauourable minde, that wee may benignely approue good speeches; and if any thing bee said that is scarce currant, we may secretly note it, both what was the cause of the errour, and the scope of the speakers mind. *ibidem.*

As Tragedians at Theaters: so Philosophers in Schooles are to be heard till they end. *ibidem.*

As in those things that are sung vnto pipe, many faults escape which the hearer taketh no notice of: so in an elegant and flaunting oration many foolish matters slip by the auditor, which he marketh not by reason of the colours and garnishing of Rhetoricke. *idem.*

As that vessell is not filled, which alwayes powreth forth, and neuer

receiueth : so he doth not receiue wisdom, that alwayes speaketh and neuer heareth. *idem.*

As hee that comes to a banquet, feedeth on those things that are set before him, neither asketh for other things : so it is meete that the learner heare silently, vntill hee hath finished that speaketh, and then if hee please hee may propound any profitable question. *idem.*

They that make garlands, seeke for things most beautifull, and not most profitable; but Bees settle vpon the bitterest thime, and sucke hony out of it : so it is requisite that an auditour doe not onely imbrace the elegancies of speech for pleasure sake, but that he also collect the force and profit of sentences. *idem.*

As louers doe fauourably interpret some faults : so also ought auditors. *idem.*

As in meates wee doe not alwayes seeeke after pleasure, but also after health and wholesomnesse : so also in reading and hearing authours. *idem.*

As vnfledged Birds hang alwayes gaping

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gaping at the mouth of their Dames :
so some are so troublesome vnto their
teachers , that all things must bee
chewed before they can receiue it, nei-
ther will they at any time prouide for
their owne feeding. *idem.*

As at ball play it is the part of one
to strike it , and of another to catch or
stop it : so both the hearer and the
speaker are to discharge their duties.
Idem.

As they that heare Comedians , doe
not heare them for this end , that they
may become Comedians , but for plea-
sure sake : so now adayes many doe
heare learned sermons , and Preachers
diuinely discoursing , not that they
may be bettering by following them ,
but that they may bee delighted , and
haue their eares tickled.

Hee that goeth in ambassage with
letters from a great Prince , of him-
selfe is many times both obscure and
obscurely descended , yet they th t re-
ceiue them, not looking vnto his estate,
receiue the letters with great reuerence
and silence , because of him that sent
them : so auditours ought not to looke
to

to the speaker, neither to his meannesse, but because hee speaketh from God, therefore hee is attentiuely to be heard. *Chrysost. hom. 44. in Genesin.*

Hee that putteth bread into his mouth, or any other meate, first cheweth it with his teeth, and then letteth it downe into his stomacke: so when we heare the word of God, wee must first meditate vpon it, and see what it is that is spoken, and then whereupon it was spoken, and to what end. *Idem. hom 41. oper imperf.*

As wee cannot well discern the tast of the meate wee receiue, except wee first manducate it with our teeth: so we cannot vnderstand the vertue of the word wee heare, except wee meditate vpon it. *ibidem.*

As the meate doth nothing profit vs wee haue eaten, if wee cast it vp againe: so the word doth nothing profit vs, wee haue heard, if wee forget it. *ibidem.*

Those beasts among the Iewes were cleane, which chewed their cud: so he is a spiritual and holy man, that hearing the word of God, doth ruminare and medi-

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meditate on it , and when he hath vn-
 derstood it, doth commit it to memory,
 that thence, as out of a store-house, he
 may take for his vse and need. *ibidem.*

Breviloquence.

THE *Celtiberians* doe so temper and
 harden their Iron , that it being
 buried in the earth, that may be purged
 and taken away which is earthly: so
 the *Laconique* speech is made more
 piercing by taking away that which
 is superfluous. *Plut.*

Disputation.

AS *Vlysses* is derided of the wooers
 in *Homer* , because hee asked a
 peece of bread and not a sword and a
 target : so they are more to be derided ,
 that in serious disputation object vaine
 and friuolous matters. *Plut. in Moral.*

As by gymnasticall disportes the
 strength of the body becomes more
 firme : so by disputation the strength
 of the mind becomes more fresh and
 liuely. Which kind of learned concer-
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tion the Poets intimated vnto vs by the weapons of *Pallas*, and the Hebrwes when they said, that Iron was the badge of wise men. *Picus Mirandula*, in *Apologia propositionum suarum*.

As in wrestling the strength of the body is seene: so in disputation the force of the minde is discerned. *Tyrus Platonius sermone 5.*

Examples of life.

AS they that combe and trim themselves, doe vse a glasse: so hee that taketh in hand any exploit setteth before himselfe the examples of laudable personages. *Plut.*

If thou puttst the hearb *Exurgina* into the mouth of a goate, when shee stayeth all stay, vntill the goatherd take out the hearbe: so the examples of Princes and great estates do mightily preuaile among the common people. *Valer.*

| As a wart or a wrinkle doth more offend in the face, then great blemishes and skars in another place of the body:

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so small faults, doe seeme great in a Prince, and are very hurtfull, because they are in view of all men, and the people are prone to follow them, *idem.*

He that seemes good by being compared with them that are bad : is as hee that admires his owne swiftnesse, when hee looketh vpon them that are lame. *Seneca.*

As *Zenxis* pourtraying *Iuno*, out of all the Agrigentine virgins chose five of the fairest, that hee might imitate, what was most excellent in them: so out of many, we are to propound the best vnto our selues for an example of life, neither are wee to imitate all things in them, but the best things.

As the Sunne, Moone and Starres do differ from one another in light, and yet are all glorious creatures, and doe direct our courses in trauell, both by Sea and Land : so the Saints doe differ one from another in religious perfecti-
ons; and yet are all setters forth of Gods glory, and may serue for exam-
ples to guide and direct our lines in this World; as we must imitate *Abraham*
in

in faith; *Ioseph* in chastity; *Moses* in meeknesse, and *Iob* in patience. *Origenes lib. 1. in Iob.*

As sweete odours, and vnfauery smells doe communicate themselves vnto many: so doe good and ill examples. *Eusebius Emisenus, hom. de ieiunio quadrages.*

As Painters when they make one picture by another, doe respect very seriously their patterne and examples: so when we practise to grow to perfection wee should patterne our liues after the example of holy men, that we may grow as they did. *Basil. epist. 1.*

As one done flying away, the rest doe follow: so are we drawne away by example. *Chrysost. de continentia Ioseph.*

As the victories and valiancy of others enkindleth valour in the breastes of Soldiours: so should the example of patience in others, beget Christian patience in vs. *Idem serm. in beatos Iob Abraham.*

Zeale;

AS zeale must erect our discretion, that we runne not too slowly: so discretion must direct our zeale, that wee runne not too fast.

As the woman in the 31. of the *Proverbs*, and 13. verse, laboured with her bands, and with the counsell of her hands: so in our labours we must haue both zeale and discretion.

In the Leuiticall Law God forbideth to bring vnto him any blind offering: so all blind zeale, is a blind offering, which God will not accept.

As *Minerva* is said to put a golden bridle vpon *Pegasus*, that hee should nor flie too fast: so our *Minerva*, that is our Christian discretion, must put a golden bridle vpon *Pegasus*, that is, our earnest zeale, least if our zeale be vnbrideled, it make vs runne too fast.

Octavian the Emperour did beare in his Eschocheon, a Crabfish and a Butterflie, with this mot. *Soft pace, goes farre.* A Crabfish creepes, thats soft pace. A Butterflie flies, that goes far. A Crabfish, a Butterfly, Soft pace, goes farre.

farre. And *Vespasian* the Emperour did
stampe in his coyne a Dolphin and an
Anchor, with this Impresa, *Soone
enough, if well enough*. A Dolphin out-
strips the ship. That soone enough.
And Anchor stay the ship. That well
enough. A Dolphin, an Anchor, soone
enough, if well enough: so in all our
actions wee must haue zeale to further
our endeour, and discretion to mo-
derate our course. *Doctor Playfere.*

If the lower spheares in the Heauen
should not be stayed with the contrarie
course of the highest spheare in the fir-
mament, they would soone set the
whole world on a light fire: so if our
zeale be not tempered with discretion,
and the inferiour affections of the
mind, if they bee not stayed with the
contrary course of reason, and with
the middle motion of the spirit of God,
they will soone over-heat vs, and ouer-
throw all wee goe about.

The string of an instrument may be
as well too high, as too low; if it bee
too low it iarres, if it bee too high it
breakes: so the minde of man may bee
as well too intent, as too remisse; if it
bee

bee too remisse, it runnes too slowly, if
it be too intent, it runnes too fast.

Wit.

AS many wild weeds growing in a
field, although naught of them-
selues, yet are the signes of a fertill
and fruitfull ground, if it were tilled:
so many affections of the minde being
naught of themselues, doe argue no
barren wit if it were rightly ordered.

Plutarch.

Mortar is to bee straightwaies vsed,
because it quickly dryeth: so the wit
of a child is to bee forthwith endued
with literature and wholesome coun-
sell, least it growing stubborne and hard
doe not admit the hand of a fashioner.

Plinius lib.36.cap.24.

As Vessels of a narrow mouth doe
more difficultly receiue, but doe more
surely retaine the liquour: so wits that
doe more slowly conceiue for the most
part doe more assuredly remember.

Quintilianus.

There is lesser force and vertue in the
roots of wholesome hearbs, when the
seede

seede waxeth ripe : so the edge of wit
and nature waxeth blunt and dull,
when wee giue our selues to get
Children.

The Adament by one thing is soft-
ned for the stroake of the hammer, o-
therwaies it is impenetrable : so there
is no wit so fierce and barbarous,
which may not bee tamed by one
meanes or other.

As some trees doe fairely flourish;
but doe bring forth no fruit : so the
cowardnesse of some Children doth
promise great fruit of life, which as
soone as it growes vp, being drowned
in vaine pleasures, it deceiueth the ex-
pectation of all men. *Plin. lib. 16. cap.*
26. & 27.

It is reported that in *Albania* there
are men, that haue eyes of a fiery
rednesse, like Owles, doe see better in
the night, then in the day : so some are
more witty in deuising mischieuous
matters, then in inuenting things
good and laudable. *Plin. lib. 7. cap. 2.*

As those women that conceiue and
bring forth too soone, doe soone waxe
old, as the Indian *Calinga* doe, that
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ring forth at five yeares of age, and
he at eight: so those wits that are
one ripe, are soone rotten. *Plin. lib.*
7. cap. 2.

Trees exceeding fruitfull, doe soone
ax old: so excellent wits are seldome
long liued, and the best things among
mortall men, doe soonest decay.

The Sallow tree doth cast off her
leede, before it bee ripe, wherupon
Homer calleth it *A spoyle fruit*: so
ome wits to soone ripe, doe teach and
write before it bee meere.

The Oliue tree is long a growing,
but it bringeth forth excellent fruit; the
Sallow tree presently shooteth vp, but
it is barren: so it is with wits too soone
ripe. *Plin. lib. 16. cap. 26. in fin. & lib.*
16. cap. 27.

A couragious horse is fitter for car-
riage and burthens, then an idle iade,
and yet no men layeth them on: so
great wits are fittest for the discharge
of great and waighty functions, but
few employ them, being contented
with dizzards and cow-babies, whom
they may ouer-rule and controule at
their pleasure. *Seneca.*

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The earth that bringeth forth fa-
bringeth forth none other thing :
wits fruitfull in learning, are not
forcible in other matters.

The fish *Trochus* hath coiture with
it selfe, and doth conceiue of it selfe
so some through the happinesse of the
wit doe insule into themselves the seeds
of learning, whom the Gracians call
Autodidactoi, teachers of themselves
Plin. lib. 9. cap. 52.

As small wines in time wax sower
so vulgar wits come to dotage in con-
tinuance, but those that be excellent
and wits of proofe, doe hold out till the
last date of old deere pit age.

As certaine grounds haue in them
Merle, or white earth like Chalke, by
which they are manured and fattened
an honest wit hath that in it, which can
better it selfe.

As fire skippeth to *Bismen*,
soone as it comes neare it, by reason of
the cognation it hath with it : so wit
borne to learning, doe forthwith take
it. *Plin. 2. cap. 108.*

As we perceiue the shadow of a day
passed, but perceiue it not passing; and

as it appeareth that a plant hath en-
creased, but wee discern it not in-
creasing: so the going forward of wits,
because it stands of small increasings,
is perceiued after wards a farre off.

As in great Forrests mighty wild
beasts are bred: so in great wits, great
vices are wont to spring vp. *Plut. in
Moralibus.*

The earth the more fruitfull it is by
nature, the more it is corrupted, if it
be neglected: so wits, the more pregnant
they are, the more vices they bring
forth, if they bee not rightly institu-
ted. *ibidem.*

The fire the clearer it burneth, the
sooner it goeth forth: so wits the more
illustrious and ripe they be, the shorter
is their continuance amongst vs. *Seneca
de consolatione. cap. 23.*

As the sweetest Rose hath his prickle,
the finest Veluet his bracke, the fairest
flower his branne: so the sharpest wit
hath his wanton will, and the holiest
head his wicked way. *John Lilly.*

The freshest colours soonest fade,
the keenest Rasour soonest turneth his
edge, the finest cloath is soonest eaten

with the Moathes, and the Cambricke sooner stayned then the course Canuase: so the pregnantest wit is soonest peruerterd.

As the fleetest fish swalloweth the delicatest baite; the highest soaring Hawke trayneth to the lure: so the wittiest braine is inueigled with the suddaine view of alluring vanities.

Hee that will carry a Bull with Mulo, must vse to carry him a Calfe also; he that coueteth to haue a straight tree, must not bow him being a twigge: so hee that thinks to haue wisdom in age, must labour to get wit in youth, and hee that would be vpright in age, must not bow downe to vice in youth.

The Potter fashioneth his Clay when it is soft; the Sparrow is taught to come when hee is young; the Iron being hot, receiueth any forme with the stroke of the Hammer, and keepeth it being cold for euer: so the tender wit of a child, if with diligence it bee instructed in youth, will with industry vse those qualities in age.

The fine Christall is sooner crazed then the hard Marble; the greenest Beech

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sharpest vineger; the pestilence doth
most rifest infect the clearest com-
pletion, and the Caterpillar cleaueth
vnto the ripest fruit: so the most deli-
cate wit is allured with smal inticement
vnto vice, and most subiect to yeeld vn-
to vanitie.

The Sunne shineth vpon the dung-
hill, and is not corrupted; the Diamond
lyeth in the fire and is not consumed,
the Christall toucheth the toad, and is
not poysoned; the Bird *Trochilus* liueth
by the mouth of the Crocodile, and is
not spoyled: so a perfit wit is neuer
bewitched with lewdnesse; neither en-
tised with lasciuiousnesse.

As hee is a Cockescombe that pre-
ferreth the blossome before the fruit,
the bud before the flower, and the
greene blade before the ripe Eare of
corne: so is he a foole that preferreth
his owne wit before all mens wisdoms.

As the Sea. crab, swimmeth alwayes
against the streame: so wit alwayes
strueth against wisdom.

As the Bee is oftentimes hurt with his owne hony : so is wit not seldome plagued with his owne conceit.

The Vine watered with wine, is soone withered ; the blossome in the fattest ground is quickly blasted ; the Goat, the fatter shee is, the lesse fertile she is : so man, the more wittie hee is, the lesse happy he is.

Fire (an Element so necessarie that without it man cannot liue) doth as well burne the house, as burne in the house, if it be abused ; Treacle doth as well poyson as helpe, if it bee taken out of time ; Wine if it bee immoderately taken doth kill the stomacke, enflame the liuer, and mischiefe the drunken ; Physicke doth destroy, if it bee not welltempered ; Law doth accuse, if it bee not rightly interpreted ; Diuinity doth condemne, if it be not faithfully construed ; poyson is taken out of the Hony-suckle by the Spider ; venom out of the Rose by the canker ; and dung out of the Maple tree by the Scorpion : euen so the greatest wickednesse is drawne out of the greatest wit, if it bee abused by will, or intangled
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The Rose, though a little be eaten
with the Canker, yet being distilled,
yeeldeth sweete water; the Iron though
fretted with the rust, yet being burne
in the fire, shineth brighter: so wit, al-
though it hath beene eaten with the
Canker of his owne conceit, and fretted
with the rust of vaine loue, yet being
purified in the Still of wisdom, and
tryed in the fire of zeale, will shine
bright, and smell sweete in the nost-
rils of all young nouices.

As an edge cannot bee any thing
worth, if it haue nothing to cut, and
as Miners cannot worke without met-
als: so wit cannot thriue without
wealth.

As it nothing auaileth to be a cunning
Lapinarie, and haue no stones; or a
skilfull Pylot and haue no ship; or a
thrifty man, and haue no money: so
it is to little purpose to haue fine dex-
terity of wit, except there be wealth to
maintaine it.

He that hath a garden plot, doth as
well sow the pothearb, as the Margerum

as well the Leeke as the Lilly, as well the wholesome Isop as the faire Carnation, the which hee doth to the intent he may haue wholsome hearbs as well to nourish his inward parts, as sweete flowers to please his outward desire, as well fruitfull plants to refresh his senses, as faire shewes to please his sight: euen so, whosoeuer that hath a sharp and capable wit, let him as well giue his mind to sacred knowledge of Diuinitie, as to the profound study of Philosophy, that by his wit hee may not onely reape pleasure, but profit, not onely contentation in mind, but quietnesse in conscience.

He that thinketh to buy meate in the Market for honesty, without money, may haue a godly mind, but hee shall be sure to haue an empty belly: so hee that seeketh to get wealth by wit without friends, may haue a wittie head, but hee shall bee sure to haue an empty purse.

There is nothing more smooth, then Glasse, yet nothing more brittle; nothing more faire then snow, yet nothing lesse firme: so there is nothing
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As *Polypus* vpon what Rockesoeuer
he lighteth, turneth himselfe into the
same likenesse; or as the bird *Piralis*
sitting vpon a white cloth is white; vp-
on greene, greene, and changeth his
colour with euery cloath; or as our
changeable silke turned to the Sunne
hath many colours, and turned backe,
the contrary: so wit shapeth it selfe to
euery conceit, being constant in no-
thing but in inconstancie.

As the rude Poet *Cherillus* had no-
thing to be noted in his verses, but one-
ly the name of *Alexander*; nor that ru-
rall painter *Dareus* any thing to couer
his deformed Ape, but a white cur-
taine: so many hauing nothing to
shadow their shamelesse wickednesse,
but onely a a shew of wit.

Diuersitie of Wits.

THose Cedars, that yeeld the fairest
florish, bring forth no fruit, but
those which doe not so fairely flourish,
are fruitfull: so many times some haue

the fine grace of Rhetoricke, that lacke the soundnesse of wisdom; and some againe haue plentie of profitable matter, that want the exornations of eloquence.

As some women doe not conceaue by some men, but being ioyned to others become fruitfull: so some wits are indocible of some masters, which being vnder others doe profit: because there is a simpthy and an antipathy of wits, as well as of bodies.

As the adamant doth resist all force, and is mollified by the warme and fresh bloud of a goate: so some wits will not bee mannaged by any force, but are softened and moderated by faire meanes and gentle behauiour.

As among so many thousand men, there are no faces alike in euery respect: so euery man hath his seuerall disposition and manner of liuing.

Bookes.

AS Gold is tryed by the touch: so good bookes by their worth.

As in sweete oyles, ointment and wines:

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estimation and price.

As those precious stones are more to
be esteemed, which not onely doe de-
light the eyes with variety of colours,
and the nose with a sweete sent, but
also are effectuell for medicine: so those
bookes are most to be regarded, which
haue not onely the exornations of
speech, but also doe free the minde
from vices by wholesome precepts.

Bees abstaine from withered flowers:
so we should abstaine from corrupt, vi-
cious and obscene bookes.

Physitions forbid to vse the hearbe
called *Winterchérie* although it bee
good to fasten loose teeth, because the
danger is great in bringing dotage and
deliration: so wee must not vse those
bookes, that polish the tongue, and
corrupt the manners.

As it is safe to lye vpon the hearbe
Tryfoly, because Serpents cannot abide
to come neare it: so we should be con-
uersant in those bookes, in which no
infection is to be feared.

As to them that are dimme sighted,
euery place is darke and obscure, be-

cause they carry darknesse about with them in their eyes : so to the vnlearned euery booke , and euery stile is difficult and abstruse.

In times past, they that made decrees for the people , had wont to write, *Good Fortune* , that they might seeme to haue added nothing of their owne: some doe write trifles in other mens bookes, which pertaine nothing to the matter. *Plutarchus*.

As they that are wise, doe not forthwith drinke of euery fountaine , because some bring health, some bring a seemely countenance, and others bring destruction : so it is not safe to read euery booke , because as out of some thou maist sucke a good disposition of mind , so out of others, lust, out of others , ambition is drawne.

As that worke is most laudable, wherein the arte commendeth the matter , the matter countenanceth the arte : so that is the best booke, wherein the profitablenesse of the argument commendeth the eloquence, and the eloquence of the authour commendeth the argument.

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As cherries bee fulsome when they
bee through ripe, because they bee
plenty : so bookes bee stale when they
be printed in that they bee common.

As I referre the readers to *Conradus
Gesners Bibliotheca* for Latine, Greeke,
and Hebrew authours : so for English
writers I referre them to *Andrew
Vaunsels Catalogue of English bookes*.

Reading of bookes.

AS in meates wee doe not onely
looke for pleasantnesse, but for
wholesomnesse : so in hearing and
reading of authours. *Plut.*

As wee see our selues in other mens
eyes : so in other mens writings wee
may see, what becommeth vs, and
what becommeth vs not. *Idem.*

As a field too much duned, becom-
meth parched, but if it haue no com-
post, it waxeth barren : so by moderate
reading the wit groweth and is brought
to good liking; for the minde is no
lesse fatted by reading, then the ground
by manuring. *Plin. lib. 8. cap. 23.*

As it is more profitable often to
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manure the ground, then to manure it much: so daily reading bringeth more fruite, then plodding continually at it.
Plin. ibidem in fine.

As the sent of spices and flowers is more acceptable somewhat off, then close to the nose: so there are some things, that please, if they belightly passed ouer; which being exactly looked into, doe loose their grace; of which kind are the fables of Poets, and the Histories of gentiles.

Those things that liue long, doe not soone spring vp: so that worke that thou wouldst haue alwayes to be read, ought to bee thoroughly laboured in, and seriously scanned.

As curers of mens bodies doe extract wholesome medicines out of poysonous Serpents and venemous beasts, and reiect that which is hurtfull and dangerous: so in reading Poets, Historians, and Phylosophers, wee should leaue that which is naught, and take that which is good and profitable.
Theodoricus Cyranensis ser. l. de Gra. aff.

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ouer much, and remember little. *Seneca*
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As beasts doe chew their cuds : so
profiting wits doe ruminare, what they
reade. *Philo in lib. de Agricultura.*

As meate eaten greedily, hath nei-
ther profit nor pleasure : so authors read
ouer too hastily. *Polybius lib. 3. Histo-*
riarum.

As drunken men, thinke they see
moe, when they see but one : so they
that through vnskilfulnesse doe not see
the truth in authours, doe bring in
many and diuers constructions.

*A choyce is to be had in reading
of bookes.*

AS *Vlysses* by stopping his eares
with wax eicaped the danger of
the *Syrens*: so, if in reading of authours,
wee meete with any obscene or erroni-
ous matter, wee are to passe it ouer
with deafe eares and blindfolded eyes.
Plutarch.

As Bees doe not gather all things of
one flower, but of one they gather
wax.

of another hony, and of another bee
glew : so all things are not to looked
for out of one authour, but wee must
take that out of each one which is most
profitable ; Out of Poets and oratours
eloquence and splendour of words ; Out
of Logicians sound and solide argu-
ments ; Out of Phylosophers the know-
ledge of nature ; and out of Diuines
precepts of liuing. *Plin. lib. 11. cap. 7.*

As Bees out of the bitterest flowers,
and sharpest thornes, doe gather the
sweetest hony : so out of obicene and
wicked fables some profit may be ex-
tracted. *Plutarchus.*

As some in feasting doe vie an *A-
methist* against drunkenesse : so in
reading of Poets wee must vie the di-
rection of good rules, least they infect
the minde. *Plin lib. 37. cap. 9.*

As little Bees from euery place bring
home that which is profitable : so a
student doth except from euery authour
that which his purpose. *Plinius lib.
21. cap. 21.*

No man is so mad, that had rather
drinke poyson out of *Neroes* great rich
boule, then wholesome wine out of a

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Samian vessell : so he that is wise, had rather fetch wholesome precepts of liuing, set downe in what style soeuer, then draw peitiferous opinions out of eloquentest writer.

We must not obey Poets and Philosophers, as Schollers do their Schoolmasters : but as *Cato* being a boy obeyed his Shoolmaster, commanding him to doe a thing, who asked him, for what cause hee so commanded? so credit and beliefe is to be yeelded vnto bookes and Authours, if they render sound reasons for their assertions. *Plut. in Moral.*

As the Lord *de la Nouue* in the six discourse of his politike and military dicourses censureth of the Bookes of *Amadis de Gaule*, which he saith are nolesse hurtfull to youth, then workes of *Machianell* to age: so these bookes are accordingly to bee censured of, whose names follow; *Benis* of Hampton, *Guy* of Warwicke, *Arthur* of the round table, *Huon* of Burdeaux, *Oliner* of the Castle, the foure Sonnes of *Aymon* *Gargantua*, *Gireleon*, the Honour of *Chivalrie*, *Primalcon* of Greece, *Palmerin*

merin de Olua, the seauen Champions
the Myrror of Knight-hood, *Blancher-
dine*, *Meruin Howleglasse*, the stories
of *Palladyne*, and *Palmendos*, the blacke
Knight, the Maiden Knight, the history
of *Calestina*, the Castle of Fame, *Gallias*
of France, *Ornatu* and *Artesia*. &c.

*The use of reading of many
Bookes.*

AS Physitians apply a medicine,
found out for one disease, to all
them that are either like it, or haue any
affinity with it : so we must apply the
sayings of authours vnto diuers vices.
Plutarch.

Bees out of diuers flowers draw
diuers iuices, but they temper and
digest them by their owne vertue, o-
therwise they would make no hony :
so all authours are to be turned ouer,
and what thou readeest is to bee trans-
posed to thine owne vse. *Seneca.*

One tall tree is not wondered at,
where the whole wood mounteth a-
loft : so one sentence is not marked,
where

where all the whole booke is full of
 them. *Seneca.*

Out of hearbs and plants the best
 things are to bee extracted: so the best
 sayings are to be gathered out of au-
 thours.

*Gallus
 a. &c.*

Philosophie.

AS *Anacharsis* said that the *Athe-
 nians* did vse money to none other
 end, but to number and count with-
 all: so some doe vse the precepts of
 Phylosophie onely for ostentation:
Plut. in Moral.

The aire, which is in the eares, vn-
 lesse it be quiet, and want the proper
 sound, and be free from tinckling and
 noyse, doth not exactly receiue those
 things, that are spoken: so that part,
 which is called phylosophie, doeth not
 rightly iudge of those things, that are
 outwardly receiued, if any thing doeth
 inwairdly disturbe and distract. *ibid.*

Hee doeth not digge for puddles;
 that hath wels and fountaines of his
 owne, and knowes of them: so he doth
 not seeke for counsell of others, who
 him-

himselfe hath learned Phylosophie.
Ibidem.

Strangers that are enfranchised, and made free denisons, doe condemne, and take in ill part many things done in the City, when as those, that are borne, and brought vp in it, doe allow and approue them: so doe they that haue tasted of Phylosophy from their child-hood. *Ibidem.*

As it is grieuous vnto passengers by Sea, when they leaue the country they know, and that appeareth not to which they faile: so to fresh men in Phylosophie at the first it is troublesome to depart from accustomed pleasures, when as yet they do not see to what happinesse Phylosophy will bring them. *Ibidem.*

Birds soare aloft in the aire, but Cattes liue by scratching and biting vpon the earth: so in the study of Phylosophy, some bestow themselues vpon contemplation of high matters, others giue themselues to quiddities and sophistication. *ibidem.*

As according to *Philoxenus*, that is the sweetest flesh, which is no flesh, and those the delicatest fishes, which are

Philosophie are no fishes : so that Philosophie best delighteth, which is mixte with Poetry, and that poetry best pleaseth which relisheth of Philosophie. *Ibidem.*

When vessels are filled full of liquor, then the aire is expelled : so they that haue profited in Philosophy, are filled with the truest riches, now doe lesse glory in bushy haire, and gay apparell, and are lesse rigorous to others, but more seuerer against themselves. *ibidem.*

As men are initiated with clamour and tumulte, but afterwards when as the holy things are in hand, there is silence, and harkening with reuerence: so the beginnings of Philosophie are tumultuous, but the mysteries full of tranquillity *Ibidem.*

As in a storme when the signe *Gemini* appears, the mariners conceiue hope of a calme : so after the first bruite and difficulty in Philosophy, the light of truth ariseth and driues away all diffidence. *Ibidem.*

Menedemus said, that many came to *Athens*, who first were wisemen; afterwards became Philosophers, that is, students in wisdom, then Rhetoricians,

cians, and last of all idiots: so in Philosophie the more thou shalt profit, the lesse thou shalt be puffed vp with pride and disdain. *Ibidem.*

As a ballance cannot stand still but falleth to one side or other: so in Philosophie, hee that profiteeth not vnto goodnesse, proceedeth vnto naughtinesse. *Ibidem.*

As they that expect a siege, doe gather vp their money, and provide victuals, and prepare all things that are necessarie against the enemies coming: so against the insultings of wrath and anger the minde is to bee furnished with the precepts of Philosophie. *Ibidem.*

As the stone is to be applyed vnto the lyne, and not the lyne vnto the stone: so our life is to bee squared by the rules of Philosophie, and not Philosophie by the customes of our life. *Ibidem.*

As they that saile in a large Sea, doe coniecture by the force of the winds, and by the compasse of their course, that they haue gone forwards; albeit the hauen doeth as yet appeare vnto them, yet they neuer rest till they haue attained vnto the hauen: so wee

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must not rest in Phylosophy, vntill wee haue attained the perfect habit of a wise man. *Ibidem*.

As in the cure of a disease ease is not felt, vnlesse a sound habite be recovered: so Phylosophie is not profited in, vnlesse foolishnesse fall away by little and little, and a better habit of mind be assumed. *Ibidem*.

As when children learne first to write, their hands are guided, and afterwards of themselves they imitate their copie: so the minde is first to bee directed by rule and prescript, vntill it beginne to Phylosophie of it selfe. *Seneca*.

As first that choler is to be purged, whence madnesse growes, afterwards the man is to be counselled and aduised; otherwise hee that admonisheth a mad man how he should behaue himselfe at home and abroad, is more mad then the mad man: so the mind is first to bee freed from false opinions, afterwards the precepts of Phylosophie are to bee deliuered. *Seneca de consolatione cap. 24.*

Wooll doth forthwith drinke vp
 some

some colours, but not others, except it be often boyled and in them: so wits doe presently relish of other disciplines the learning of Phylosophie, except it be deeply rooted, and soundly seated doth not colour the mind. *Seneca.*

As the soule is hid in the body whence euery part hath his vigour and motion; and the mysteries, which are the best part of the holy things doe not lye open, but to those that are initiated into them: so the precepts of Phylosophie are knowne to euery body, but that which is the best in Phylosophie lyeth hid. *Seneca.*

Seeds that are cast into good ground, thrue thereafter, but falling into a barren soyle, proue sterill, like vnto their earth: so also proue the precepts of Phylosophie, if they fall into a good or bad mind. *Seneca.*

That fountaine in which *Nitre* is bred, neither breedeth nor nourisheth any other thing: so Phylosophie, that is, the studie of wisdom, doth wholly chalenge vnto her selfe the whole mind.

As the water of the Sea is sweeter in the bottome, then at the toppe: so

, except the deeplier that thou penetratest into
 n: so with philosophie, the lesse bitternesse it hath.
 disciplines *Erasmus in Simil.*

except is As a precious stone is a very little
 ly seated thing, and yet it is preferred before
 ca. large and great stones: so Philosophie
 he body is a little thing in shew, but very pre-
 gour and cious in price.

which are Bay berries are bitter, but yet whole-
 s doe not some: so the precepts of Phylosopher
 initiated are more wholesome, then delight-
 Phyloso- some. *Plin. lib. 16. cap. 30.*

dy, but As there is nothing more profitable
 philosophie for the strength of the body then wine,
 ground, if it be well vsed; nor any thing more
 g into a hurtfull, if it bee abused: so Phyloso-
 ke vnto phie is a very profitable thing, if it bee
 precepts moderately vsed; but very pestilent,
 o a good if thou beest so drunke with the study
 of it, that thou alienatest thy selfe from
 the common functions of life.

Nitre is As the hedge-hogge presaging a
 urisheth tempest, doth either wind him selfe as
 nie, that round as a foote-ball, or hideth him-
 h wholly selfe in the sand: so against the frownes
 le minde of fortune the minde is to be confirmed
 sweeter and strengthened with the precepts of
 oppe: so Phylosophy. *Erasmus in Simil.*

Con-

Confidia refusing all austere cure, *Democrates* the Physition ministred vnto her the milke of goates which hee fed with masticke: so they that altogether abhorre the seuerer precepts of Philosophie, are to be instructed with more pleasing fables, but those which relish of philosophie. *Ibidem.*

As the hearbe *Nasturtium* doeth extinguish lust and venery, but quickeneth the vigour of the mind: so the study of Philosophie doth traduce and transposethe strength of the body vnto the force of the mind, that a man by so is much more wise in eternall things, by how much he is duller in these earthly, grosse and corporall matters. *Plin. lib. 20. cap. 13.*

As some cary euery where about with them certaine precious stones against diseases, inchauntments, drunkenesse, lightning, and other mischaunces: so certaine rulers of Philosophy are euery to be kept with vs, and caried about of vs against the diseases of the mind, lust, wrath, ambition, couctousnesse, and such like:

As hony, which is most sweete

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vnto others, is very bitter vnto them
that haue the Iaundice : so the precepts
of Philosophy are pleasant vnto good
men, but grieuous to the bad.

As vineger is sowre to be tasted, but
forcible against the stinging of Ser-
pents : so the precepts of Philosophie
are austere and seuer, but yet bring
present remedy against the pestilent
concupiscences of the mind. *Plin. lib.*
23. cap. 1.

Iuy being drunke doth hurt the
sinewes, but being outwardly applied
doth helpe them : so if thou altogether
giuest thy selfe vnto Philosophie, it
hurtech piety and Religion, but if thou
moderately tastest of it, it much profi-
tech vnto learning and erudition. *Eras.*
in Simil.

If thou moderatly drinkest of *Gal-*
lus a riuer of *Phrygia*, it cureth the infir-
mities of the body, but if thou immo-
derately quafest, it bringeth frantick-
nesse : so if thou moderately studieth
philosophie, it much profitech, but if
thou wholly addictest thy selfe vnto
the study of it, it taketh away the
soundnesse of minde, and filleth thee

full of vaine-glory. *Ibidem.*

As the herbe *Distamnium* draweth darts and arrowes out of the bodie: Harts shewed first the vse of it: so Phylosophie doth draw out of the minde the darts of fortune. *Plin. lib. 25. cap. 8. Theophrast. lib. 6. cap. 16.*

As oyle doth asswage the aches of the body: so Phylosophie doth appease the commotions of the minde, and doth expell the mists of ignorance. *Plin. lib. 2. cap. 106.*

As the stone *Pyrites* doth not discover his fiery nature, except it be rubbed and fretted, and then it doth burne thy fingers: so the force of Phylosophie is not perceiued, except thou extract it.

As Physicians when they would giue vnto their loathing patients a medicine of a sharpe and lowre tast, doe mingle it with sweet liquor, and so palliate the whole some bitterness: so, and after the same manner ancient Phylosophy seized vpon those ancient Barbarians, being couered in the vestments of fables, verses, and poems, and so allured them vnto instruction by cloaking

cloaking the tediousnesse of discipline.

Tyrinus Platonius sermone. 29.

As there is no vse of Physicke, except it banish diseases from the body : so neither of Phylosophy, except it expell vices from the soule. *Pythagoras apud Stobaeum. ser. 82.*

As Gardiners doe first water their ground : so first let vs water our soules with that which may bee safely taken from the Phylosophie of the Heathen, that they may the better receiue the spirituall and heauenly seed. *Clemens Alexand. lib. 1. Stromat.*

As the Law taught the Hebrewes till the comming of Christ : so Phylosophie after the manner of a Schoole-master taught the Grecians. *Ibidem.*

As *Agar* and *Ismael* should haue bin subiect to *Sarah* and *Isaac* : so phylosophie and the Arts ought to be subiect to Diuinitie.

Many are so idle and negligent, that they take no care for the vine, but presently plucke the grapes : so many thinke themselves so ingenious, that they neither regard Phylosophie, nor Logicke, nor the Physickes, but onely

require a bare and naked faith. *Clement Alexand. lib. Stromat.*

As the light of a Candle is nothing if be compared to the brightnesse of the sunne : so neither is humane Philosophie, if it bee compared to Christian Diuinitie.

As Heauen, Earth, and the aire are not to bee contemned, because some haue abused them, worshipping them for God : so neither is Philosophie to be reiected although many haue abused it, but we may lawfully, reape profit by it. *Gregorius Nazianzenus orat. contra Iulianum in laudem Basilii.*

Euen as when the wooers could not haue the company of *Penelope*, they ran to her handmaidens : so they that cannot attaine to the knowledge of Philosophie, apply their minds to thing more vile and contemptible. *Bion the Philosopher.*

Philosophers.

AS the people called *Psylli* in *Africa*, and the *Marsi* in *Italy* are not onely themselves not hurt of

Ser-

serpents, but cure others being hurt
by touching them with their spittle:
it is not enough for Phyloso-
phers, not to bee corrupted themselves
with vicious affections, but it is re-
quisite that they free others from hurt-
full desires by their speech and precepts.
They say that the Bath-keepers of
Mia and *Gracia*, when they would
riue the people from them, make a
noake in them with Darnell and
lockle, which causeth a swimming in
the head: so Phylosophers as often as
they would remoue the vnlearned mul-
titude from their bookes, they mingle
in their writings certaine Mathemati-
call numbers and figures, which doe
breed such a giddinesse and dizinesse
in their heads, that they cast away their
bookes. *Plin. lib. 18. cap. 17.*

As the highnes of moutaines doth lesse
appeare to those that behold them a far
off, but when you come nearer them,
then their height is better knowne:
so no man knoweth how high and lofty
the mind of a Phylosopher is, and
what eminencie it hath ouer all humane
things, vnlesse you neare contemplate

it, and come vnto him by imitation.
Seneca.

As Tragædians in Theaters: so a Phylosopher in Schooles is to be heard vntill the end. *Plut.*

As a Physition more willingly cureth that eye, which seeth for many, and watcheth ouer many: so a Phylosopher doth more willingly instruct the minde of a Prince, who is prouident and carefull for many. *Idem.*

As many ignorant men are desirous to tast of the hony of *Pontus*, but when they haue tasted it, doe presently vomit it forth againe, by reason of the sweetnesse and bitternesse: so many curious fellowes desirous to make a tryall of the wit and learning of Phylosophers, and especially of *Diogenes*, being put downe of them, were constrained forthwith to turne their backes. *Diogenes in diatribis, & apud Stobæum sermone. II.*

As an hunbandman cutteth vp by the rootes thornes and briers, and warily and circumspectly pruneth his vines and oliue trees, least hee cutting away that which is superfluous, cut

also

also away that is sound and profitable :
so a Phylosopher doth vtterly roote out
of the minds of yong men lust, couet-
ousnesse, enuy and such like; but hee
warily amendeth immoderate shame-
fastnesse, least he should quite eradicate
and extirpe it. *Plutarchus in Moral.*

Sepulchers without are beautifully
garnished, but within are full of cor-
ruption and dead mens bones : so the
opinions of Phylosophers, the super-
ficiall exornation of words being taken
away, thou shalt find many vaine and
absurd things, especially, when they
discourse of the soule, now honouring
it, now reproaching it, without meane
or modestie. *Chrysost. hom. 28. operis
imperfect.*

Poetrie.

AS in a Vine clusters of grapes are
often hid vnder the broad and
spacious leaues : so in deepe conceited,
and well couched poems, figures and
fables, many things, very profitable to
bee knowne, doe passe by a young
Scholler. *Plut.*

As according to *Philoxenus*, that flesh is most sweete which is no flesh; and those the delectablest fishes, which are no fishes: so poetrie doth most delight which is with *Phylosophie*; and that *Phylosophie*, which is mixt with Poetry. *Plutarchus in Commentario, quomodo adolescens Poetas audire debet.*

As a Bee gathereth the sweetest and mildest hony from the bitterest flowers, and sharpest thornes: so some profit may bee extracted out of obscene and and wonton Poems and fables. *ibidem.*

Albeit many be drunke with wine, yet the Vines are not to be cut downe, as *Lycurgus* did, but Wels and Fountaines are to bee digged neare vnto them: so although many abuse poetrie, yet it is not be banished, but discretion is to bee vsed, that it may be made wholefome. *Idem.*

As Mandrake growing neare Vines, doth make the wine more milde: so phylosophie bordering vpon poetry doth make the knowledge of it more moderate. *Idem.*

As poyson mixt with meate is very deadly: so lasciuiousnesse and petulancie
in

in poetry mixt with profitable and
pleasing maters very pestilent. *ibidem.*

As wee are delighted in deformed
creatures artificially painted : so in
poetry, which is a liuely adumbration
of things, euill matters ingeniously
contriued doe delight.

As Physitions vse for medicine the
feete & wings of the flies *Cantharides*,
which flies are deadly poyson : so wee
may gather out of the same poem, that
that may quell the hurtfull venome of
it; for Poets doe alwayes mingle some-
what in their Poems, whereby they
condemne, what they declare. *ibidem.*

As our breath doth make a shriller
sound being sent through the narrow
channell of a Trumpet, then if it bee
diffused abroad into the open aire : so
the well knit and succinct combination
of a Poem, doth make our meaning
better knowne and discerned, then if it
were deliuered at randome in prose.
Seneca.

As hee that drinkes of the Well *Cli-*
torius, doth abhorre wine : so they that
haue once tasted of poetry, cannot
away with the studie of Philosophie ;

after the same manner holds the contrarie.

As the Anabapists abhorre the liberal artes and humane sciences : so puritanes and precisians detest poetry and poems.

As Eloquence hath found many preachers and orators worthy fauourers of her in the English tongue : so her Sister poetrie hath found the like welcome and entertainment giuen her by our English poets, which makes our language so gorgeous and delectable among vs:

As Rubarbe and Sugarcandy are pleasant and profitable : so in poetry there is sweetnesse and goodnesse. *M. Iohn Haring in his Apologie for poetry before his translated Ariostot.*

Many cockney and wanton women are often sicke, but in faith they cannot tell where : so the name of poetry is odious to some, but neither his cause, nor effects, neither the summe that containes him, nor the particularities descending from him, giue any fast handle to their carping dispraise. *Sir Philip Sidney in his Apologie for poetry.*
Poets.

Poets.

AS some doe vse an Amethist in
computations against drunkenness:
so certaine precepts are to be vsed in
hearing and reading of poets, least they
infect the mind *Plut. & Plin. lib. 37.*
cap. 9.

As in those places where many
wholesome hearbs doe grow, there also
grows many poysonfull weeds: so in
Poets there are many excellent things,
and many pestilent matters. *Plut.*

As *Simonides* said, that the *Thessa-*
lians were more blockish, then that
they could bee deceiued of him: so the
riper and pregnanter the wit is, the
sooner it is corrupted of Poets. *idem.*

As *Caro* when hee was a Scholler
would not belecue his master, except
he rendered a reason of that he taught
him: so we are not to belecue Poets in
all that they write or say, except they
yeeld a reason *Idem.*

As in the same pasture the Bee feasteth
on the flower, the Goate grazeth on
the shrub, the swine on the roote, and
the Oxen, Kine and Horses on the
grasse: so in Poets one seeketh for
History,

History, and other for ornament of speech, and an other for prooffe and an other for precepts of good life. *idem.*

As they that come very suddenly out of a very darke place, are greatly troubled, except by little and little they be accustomed to the light: so in reading of Poets, the opinions of Philosophers are to bee sowne in the minds of young Schollers, least many diversities of Doctrines doe afterwarde distract their minds. *Idem.*

As in the portraiture of murder or incest, wee prayse the Art of him that drew it, but we detest the thing it selfe: so in laciuous Poets let vs imitate their elocution, but execrate their wantonnesse. *Idem.*

Some things that are not excellent of themselves, are good for some, because they are meete for them: so some things are commended in Poets, which are fit and correspondent for the persons, they speake of, although in themselves they be filthy & not to be spoken: As lame *Demonides* wished, that the shoes that were stolne from him, might fit his feet that had stolne them. *Idem.*

As

As that Ship is endangered, where all leane to one side, but is in saftie, one leaning one way, and another another way: so the diffension of Poets among themfelues, doth make them, that they lesse infect their readers. And for this purpose our Satyrists, *Hall, the Author of Pigmaliions Image, and certaine Satyres, Rankins,* and such others, are very profitable.

As a Bee doth gather the iuice of hony from flowers, whereas others are onely delighted with the colour and smell: so a Phylosopher findeth that among Poets which is profitable for good life, when as others are tickled only with pleasure. *Plut.*

As wee are delighted in the picture of a Viper or a spider artificially enclosed within a precious iewell: so Poets delight vs in the learned and cunning depainting of vices.

As some are delighted in counterfet wines confected of fruits, not that they refresh the heart, but that they make drunke: so some are delighted in Poets onely for their obscenity, neuer respecting their eloquence good grace, or learning.

As Emperors, Kings and Princes haue in their hands authority to dignifie or disgrace their Nobles, Attendants, Subiects and vassals : so Poets haue the whole power in their hands to make men either immortally famous for their valiant exploites and vertuous exercises, or perpetually infamous for their vicious liues.

As God giueth life vnto man : so a Poet giueth ornament vnto it.

As the Greeke and Latine Poets haue wonne immortall credit to their native speech, being encouraged and graced by liberall patrones and bountifull Benefactors : so our famous and learned Lawreate Masters of England would entitle our English to farre greater admired excellency, if either the Emperour *Augustus*, or *Octavia* his Sister, or noble *Mecenas* were aliue to reward and countenance them; or if our witty Comedians and stately Tragedians (the glorious and goodly representers of all fine wit, glorified phrase and quaint action) be still supported and vpheld, by which meanes for lacke of Patrones, (Oh ! ingratefull
and

and damned age) our Poets are soly or chiefly maintained, countenanced and patronized.

In the infancy of Greece, they that handled in the audience of the people, graue & necessary matters, were called wise men or eloquent men, which they ment by *Vates*: so the rest, which sang of loue matters, or other lighter deuises alluring vnto pleasure and delight, were called *Poeta* or makers.

As the holy Prophets and sanctified Apostles could neuer haue foretold nor spoken of such supernaturall matters, vnlesse they had beene inspired of God: so *Cicero* in his Tuscalane questions is of that mind, that a Poet cannot expresse verses abundantly, sufficiently, and fully, neither his eloquence can flow pleasantly, or his words sound well and plenteously, without celestially instinction; which Poets themselues doe very often and gladly witnesse of themselues, as namely. *Onid* in 6. *Fast.*

*Est Deus in nobis agitante calescit
musculo, &c.*

And our famous English Poet *Spenser*, who in his *Shepheards Calender* is
lamed.

lamenting the decay of Poetry at these dayes, saith most sweetly to the same,
*The make thee wings of thine aspiring wit
 And whence thou camest flye backe to
 Heauen againe. &c.*

As a long Gowne maketh not an Advocate, although a Gowne bee a fit ornament for him: so riming nor versing maketh a Poet, albeit the Senate of Poets hath chosen verse as their fittest rayment; but it is that faining notable images of vertues, vices, or what else, with that delightfull teaching, which must be the right describing note to know a Poet by. *Sir Philip Sidney* in his *Apology for Poetry*.

A comparative discourse of our English Poets, with the Greeke, Latine, and Italian Poets.

AS Greece had three Poets of great Antiquity, *Orpheus*, *Linus* and *Musaeus*; and Italy, other three ancient Poets, *Linus Andronicus*, *Ennius* and *Plautus*: so hath England three ancient Poets, *Chaucer*, *Gower* and *Lydgate*.

As

As *Homer* is reputed the Prince of Greeke Poets; and *Petrarch* of Italian Poets: so *Chaucer* is accounted the God of English Poets.

As *Homer* was the first that adorned the Greeke tongue with true quantity: *Piers Plowman* was the first that obserued the true quantity of verse without the curiositie of Rime.

Ouid writ a Chronicle from the beginning of the World to his owne time, that is, to the raigne of *Augustus* the Emperour: so hath *Harding* the Cronicler (after his maner of old harsh riming) from *Adam* to his time, that is, to the raigne of King *Edward* the fourth.

As *Sotades Mironites* the Iambicke Poet gaue himselfe wholly to write impure and laciuious things: so *Skelton* (I know not for what great worthinesse, surnamed the Poet Laureat) applied his wit to scurrilities and ridiculous matters, such among the Greekes were called *Pantomimi*, with vs Buffons.

As *Consaluo Periz* that excellent learned man, and Secratary of King *Philip*

Philip of *Spayne*, in translating the *Vlysses* of *Homer* out of Greeke into Spanish, hath by good iudgement auoided the faulte of Riming, although not fully hit perfect and true versifying: so hath *Henric Howard* that true and noble Earle of *Surrey* in translating the fourth booke of *Virgils*, *Aeneas*, whom *Michael Drayton* in his *Englands heroycall Epistles* hath eternized for an Epistle to his faire *Geraldine*.

As these *Neoterickes* *Ionianus Panzannus*, *Politianus*, *Marnilius Tarchaniotus*, the two *Stroza* the father and the Sonne, *Palingenius*, *Mantuanus*, *Phyltelphus*, *Quintianus Stoa* and *Germanus Brixius* haue obtained renowne and good place among the ancient Latine Poets: so also these English men being Latine Poets, *Gualter Haddon*, *Nicholas Car*, *Gabriel Harney*, *Christopher Ocland*, *Thomas Newton* with his *Leyland*, *Thomas Watson*, *Thomas Campion*, *Brunswerd* and *Willey*, haue attained good report and honourable advancement in the Latine Empire:

As the Greekes tongue is made famous

ing the
ke into
gement
though
versity-
hat true
ransla-
f, &c.
w in his
th eter.
re Ge.

famous and eloquent by *Homer, Hesiod*
Enripedes, Aeschilus Sophocles, Pinda-
rus, Phocylides and Aristophanes; and
the Latine tongue by *Virgill, Ouid,*
Horace, Silius Italicus, Lucanus, Lu-
cretius, Ausonius and Claudianus:
so the English tongue is mightily en-
riched, and gorgeously inuelted in rare
ornaments and resp'endent habiliments
by sit *Philip Sidney, Spencer, Daniel*
Drayton, Warner, Shakespeare, Mar-
low and Chapman.

us Pan-
chanio-
and the
s, Phy-
mannu
e and
Latine
being
ycho-
topher
Ley-
Cam-
ue at-
lead.

As *Xenophon*, who imitate so excel-
lently, as to giue vs *effigiem iusti impe-*
rij, the portraiture of a iust Empire vn-
der the name of *Cyrus* (as *Cicero* saith of
him) made therein an absolute heroi-
call Poem; and as *Heliodorus* writ in
prose his sugred inuention of that
picture of Loue in *Theagines* and
Theagines and Cariclea, and yet both
excellent admired Poets: so Sir *Philip*
Sidney writ his immortall Poem, *The*
Countesse of Pembrookes Arcadia, in
prose, and yet our rarest Poet.

made
mous

As *Sextus Propertius* said; *Nescio*
quid magis nascitur Iliade: so I say of
Spencers Fairy Queene, I know not
what

what more excellent or exquisite Poem may bee written.

As *Achilles* had the aduantage of *Hector*, because it was his fortune to be extolled and renowned by the heauenly verse of *Homer* : so *Spencers Eliza* the *Fairy Queene* hath the aduantage of all the *Queenes* in the world, to bee eternized by so diuine a Poet.

As *Theocritus* is famoused for his *Idyllia* in Greeke, and *Virgill* for his *Eclogs* in Latine : so *Spencer* their imitatur in his *Shepheards Calender*, is renowned for the like argument, and honoured for fine Poeticall inuention, and most exquisite wit.

As *Parthenius Nicaus* excellently sung the prayes of his *Arete* : so *Daniel* hath diuinely sonetted the matchlesse beauty of his *Delia*.

As euery one mourneth, when hee heareth of the lamentable plangors of *Thracian Orpheus* for his dearest *Euridice* : so euery one passionateth, when he readeth the afflicted death of *Daniels* distressed *Rosamond*.

As *Lucan* hath mournefully de-
painted the ciuill wars of *Pompey* and
Caesar :

Cesar: so hath *Daniel* the ciuell warres of *Yorke* and *Lancaster*; and *Drayton* the ciuell warres of *Edward* the second, and the *Barons*.

As *Virgil* doth imitate *Catullus* in the like matter of *Ariadne* for his story of *Queene Dido*: so *Michael Drayton* doth imitate *Ouid* in his *Englands Heroical Epistles*.

As *Sophocles* was called a *Bee* for the sweetnesse of his tongue: so in *Charles Fitz-lefferies*, *Drake*, *Drayton* is termed *Golden-mouth'd*, for the purity and pretiousnesse of his style and phrase.

As *Accius*, *M. Attilius* and *Milius* were called *Tragædiographi*, because they writ *Tragidies*: so may we truly terme *Michael Drayton* *Tragædiographus*, for his passionate penning the downfals of valiant *Robert* of *Normandy*, chaste *Matilda*, and great *Gauneston*.

As *Ioan*, *Honterius* in *Latine* verse write three Booke of *Cosinography* with *Geographicall tables*: so *Michael Drayton* is now penned in *English* verse a Poem called *Poly-olbion* *Geographicall*

graphicall and Hydrographicall of all the forests, woods, mountaines, fountaines, riuers, lakes, flouds, bathes and springs that be in England.

As *Aulus Persius Flaccus* is reported among all writers to be of an honest life and vpright conuersation: so *Michael Drayton* (*quem toties honoris & amoris causa nomino*) among Schollers, Souldiours, Poets and all sorts of people, is held for a man of vertuous disposition, honest conuersation, and wellgouerned cariage, which is almost miraculous among good wits in these declining and corrupt times, when there is nothing but rogerie in villanous men, and when cheating and craftinesse is counted the cleaneft wit, and foundest wisdome.

As *Dicins Ausonius Gallus* in *libris Fastorum*, penned the occurrences of the world from the first creation of it to his time, that is, to the raigne of the Emperour *Gratian*: so *Warner* in his absolute *Albions England* hath most admirably penned the Historie of his owne countrey from *Noah* to his time, that is, to the raigne of Queene *Elizabeth*;

Elizabeth; I haue heard him termed of the best wits of both our Vniuersities, our English *Homer*.

As *Euripedes* is the most sententious among the Greeke Poets: so is *Warner* among our English Poets.

As the soule of *Euphorbus* was thought to liue in *Pythagorus*: so the sweete wittie soule of *Ouid* liues in mellifluous and hony-tongued *Shakespeare*, witnesse his *Venus* and *Adonis*, his *Lucrece*, his sugred Sonnets among his priuate friends, &c.

As *Platus* and *Seneca* are accounted the best for Comedy and Tragedy among the Latines: so *Shakespeare* among the English is the most excellent in both kinds for the stage; for Comedy, witnesse his *Gentlemen of Verona*, his *Errors*, his *Lone labors lost*, his *Lone labours wonne*, his *Asidsummers night dreame*, and his *Merchant of Venice*: for Tragedy his *Richard the second*, *Richard the third*, *Henry the fourth*, *King Iohn*, *Titus Andronicus* and his *Romeo and Iuliet*.

As *Epims Stolo* said, that the Muses would speake with *Plantus* tongue, if they

they would speake Latine: so I say that the Muses would speake with Shakespeares fine filed phrase, if they would speake English.

As *Museus*, who wrote the loue of *Hero* and *Leander*, had two excellent Schollers, *Thamaras* and *Hercules*: so hath hee in England two excellent Poets, imitators of him in the same argument and subiect, *Christopher Marlow*, and *George Chapman*.

As *Ouids* saith of his worke;

*Iamq; opus exegi, quod nec Iouis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas*

And as *Horace* saith of his; *Exegi monumentum ære perennius; Regaliq; situppyramidum altius; Quod non imber edax; Non Aquilo impotens possit diruere; aut innumerabilis annorum series & fuga temporum*: so say I severally of Sir *Philip Sidney*, *Spencer*, *Daniels*, *Draytons*, *Shakespeares*, and *Warners* workes.

Non Iouis ira: imbres: Mars: ferrum: flamma, senectus,

Hoc opus unda: lues: turbo: venæruent.

Et quanquam ad plucherrimum hoc

opus evertendum tres illi Diſſi conſpirabant, Cronus, Vulcanus, & pater ipſe gentis;

Non tamen annorum ſeries, non flamma, nec enſis,

Eternum potuit hoc abolere Decus.

As Italy had *Dante*, *Boccace*, *Petrarch*, *Toſſo*, *Celiano* and *Arioſto*: ſo England had *Mathew Roydon*, *Thomas Atchelow*, *Thomas Watſon*, *Thomas Kſd*, *Robert Greene* and *George Peele*.

As there are eight famous and chiefe languages, *Hebrew* *Greeke*, *Latine*, *Syriacke*, *Arabicke*, *Italian*, *Spaniſh* and *French*: ſo there are eight notable ſeverall kinds of Poets, *Heroick*, *Lyricke*, *Tragicke*, *Comicke*, *Satiricke*, *Iambick* *Elegiacke* and *Pastoral*.

As *Homer* and *Virgil* among the Greekes and Latines are the chiefe Heroicke Poets: ſo *Spencer* and *Warner* be our chiefe Heroicall Makers.

As *Pindarus*, *Anacreon* and *Callimachus* among the Greekes; and *Horace* and *Catullus* among the Latines are the beſt Lyricke Poets: ſo in this faculty the beſt among our Poets are

E c *Spencer*

Spencer (who excelleth in all kinds) *Daniel*, *Drayton*, *Shakespeare*, *Broton*.

As these Tragicke Poets flourished in Greece, *Aeschylus*, *Euripides*, *Sophocles*, *Alexander Aetolus*, *Achaeus Erithrius*, *Astydamas Atheniensis*, *Apollodorus Tarsensis*, *Nicomachus Phrygius*, *Thespis Atticus*, and *Timon Apolloniates*; and these among the Latines, *Accius*, *M. Attilius*, *Pomponius Secundus* and *Seneca*: so these are our best for Tragedie, the Lord *Buckhurst*, Doctor *Leg* of Cambridge, Doctor *Edes* of Oxford, master *Edward Ferres*, the Authour of the *Mirror for Magistrates*, *Marlow*, *Peele*, *Watson*, *Kid*, *Shakespeare*, *Drayton*, *Chapman*, *Decker*, and *Benjamin Iohnson*.

As *M. Annæus Lucanus* writt two excellent Tragedies, one called *Media*, the other *de incendio Troiae cum Priami calamitate*: so Doctor *Leg* hath penned two famous tragedies, the one of *Richard the third*, the other of the destruction of *Ierusalem*.

The best Poets for Comedy among the Greekes are these, *Menander*, *Aristophanes*, *Eupolis Atheniensis*, *Alexis*

Terius,

Terius, Nicostatus, Amipias Ache-
 nensis, Anaxandrides, Rhodius, Aristot-
 ymus, Archippus, Acheniensis and
 Callias Acheniensis; and among the
 Latines, Plautus, Terence, Nanius,
 Sext. Turpilinus, Licinius Imbrex, and
 Virgilius Romanus: so the best for
 Comedy amongst vs be, Edward Earle
 of Oxford, Doctor Gager of Oxford,
 Master Rowley once a rare Scholler of
 learned Pembroke Hall in Cam-
 bridge, Master Edwards one of her
 Maiesties Chappell, eloquent and
 witty John Lilly, Lodge, Gascoyne,
 Greene, Shakespeare, Thomas Nasb,
 Thomas Heywood, Anthony Mundy
 our best plotter, Chapman, Porter,
 Wilson, Hathway, and Henry Chettle.

As Horace, Lucilius, Iuuenall, Per-
 sius and Lucullus are the best for Sa-
 tyre among the Latines: so with vs in
 the same faculty these are chiefe, Piers
 Plowman, Lodge Hall of Imanuall Col-
 ledge in Cambridge; the Authours of
Pigmaliões Image, and certaine Sa-
 tyrs; the Author of *Skialotheia*.

Among the Greekes I will name but
 two for Iambicks, Archilochus Parius,

E c 2 and

and *Hipponax Ephesus*: so among vs
name but two Iambicall Poets, *Gabriel
Harvey*, and *Richard Stanyhurst*, be-
cause I haue seene no more in this kind.

As these are famous among the
Greeks for Elegie, *Melanthus Myme-
nerus Colophonius*, *Olympius Mysius*,
Parthenius Nicanus, *Philetas Constans*,
Thyogenes Megarensis, and *Pigres Ha-
licornus*; and these among the La-
tines, *Mecenas*, *Ouid*, *Tibullus*, *Pro-
pertius*, *T. Valgius*, *Cassius Severus* and
Clodius Sabinus: so these are the most
passionate among vs to bewaile & be-
moane the perplexities of Loue, *Henry
Howard Earle of Surrey*, *sir Thomas
Wyat the elder*, *sir Francis Brians*, *sir
Philip Sedney*, *sir Walter Rayleigh*, *sir
Edward Dyer*, *Spencer*, *Daniel*, *Dray-
ton*, *Shakespeare*, *Wheatstone*, *Gascoyne*,
Samuell Page sometimes fellow of
Corpus Christi Colledge in Oxford,
Churchyard Breton.

As *Theocritus* in Greeke, *Virgil*
and *Mantuan* in Latine, *Sanazar* in
Italian; the Author of *Amyra* & *Gadisa*
and *Walsingham* *Melibeus* are the best
for pastorall: so amongst vs the best in
this

his kind are sir *Philip Sidney*, master
Challener, *Spencer*, *Stephen Gosson*,
Abraham Fraunce and *Berneſfield*.

Theſe and many other *Epigramma-*
tiſts the *Latine* tongue hath, *Q. Catulus*
Percius Licinius, *Quintus Cornificius*,
Martial, *Cnaeus*, *Geſulicus*, and witty
Thomas Morre: ſo in *Engliſh* wee
have theſe, *Heywood* *Drante*, *Kendal*,
Baſtard Davies.

As noble *Mecenas* that ſprung from
the *Hetruscan* Kings not only graced
Poets by his bounty, but alſo by being
a Poet himſelfe; and as *James the ſixth*,
in times paſt King of *Scotland* was not
onely a favourer of Poets, but a Poet,
as my friend maſter *Richard Berne-*
ſfield hath in this Diſticke paſſing well
recorded;

The King of Scots (then being) was a Poet
As his Lepanto, and his ſuries ſhew it.
ſo *Elizabeth* that *Soueraigne* and gra-
cious *Queene* was not onely a li-
berall *Patroneſſe* vnto Poets, but an
excellent Poet her ſelfe, whoſe learned
and noble Muſe ſurmounteth, bee it in
Olde, *Elegy*, *Epigram*, or in any other
kind of Poem *Heraicke*, or *Lyricke*.

Octavia Sister vnto *Augustus* the Emperour was exceeding bountifull vnto *Virgil*, who gaue him for making 26. verses, 1137. pounds, to wit, tenne *Sestertiales* for euery verse which amount to aboute 43. pounds for euery verse: so learned *Mary*, the honorable Countesse of *Pembrooke*, the noble Sister of immortall sir *Philip Sidney*, is very liberall vnto Poets; besides shee is a most delicate Poet, of whom I may say, as *Antipater Sidonius* writeth of *Sappho*:

Dulcia Mnemosyne de mirans carmina Sapphus,

Quasiuis dicema Picris unde foret.

Among others in times past, Poets had these fauourers, *Augustus*, *Mecenas*, *Sophocles Germanicus*, an Emperour, a noble man, a Senatour, and a Captaine: so of later times Poets had these pratrones, *Robert King* of Sicillie, the great King *Francis* of France, King *James* of Scotland, and Queene *Elizabeth* of England.

As in former times two great Cardinals, *Bembus* and *Biena*, did countenance Poets: so of late yeares two Preachers

Preachers haue giuen them their right hands in fellowship, *Beza* and *Melancthon*.

As the learned Phylosophers *Fracastorius* and *Scaliger* haue highly prized them : so haue the eloquent Orators *Pontanus* and *Muretus* very gloriously estimated them.

As *Georgius Buckananns Iephthe*, amongst all moderne Tragedies is able to abide the touch of *Aristotles* precepts, and *Enripedes* examples : so is *Bishop Watsons Absalon*.

As *Terence* for his translations out of *Apollodorus* and *Menander*, and *Aquilinus* for his translation out of *Menander*, and *C. Germanicus Augustus* for his out of *Aratus*, and *Ansonius* for his translated *Epigrams* out of Greeke, and *Doctor Johnson* for his *Frogge-fight* out of *Homer*, and *Watson* for his *Antigone* out of *Sophocles*, haue got good commendations: so these versifiers for their leatned translations are of good note among vs, *Phaer* for *Aeneads*, *Golding* for *Onids Metamorphosis*, *Harington* for his *Orlando Furioso*, the translators of *Senecaes*

Tragedies, Barnabe Googe for *Latin-genius*, *Tu-beruile* for *Ovids Epistles* and *Mantuan*, and *Chapman* for his inchoate *Homer*.

As the Latines haue these *Emblematists*, *Andreas Alciatus*, *Kenfuerus*, and *Sambucus*: so wee haue these, *Geffrey Whitney*, *Anaew Willet*, and *Thomas Combe*.

As *Nonnus Panapolita* writ the Gospell of *Saint Iohn* in Greeke *Hexameters*: *Iernis Markham* hath written *Salomons Canticles* in *English verse*.

As *C. Plinius* writ the life of *Pomponius Secundus*: so young *Charles Fiez-Ieffrey*, that high towing Falcon, hath most gloriously penned the honourable life and death of worthy sir *Francis Drake*.

As *Hesiod* writ learnedly of husbandry in Greeke: so hath *Tusser* very wittily and experimentally written of it in *English*.

As *Antipater Sidonius* was famous for extemporal verse in Greeke, & *Ouid* for his *Quicquid conabar dicere versus erat*: so was our *Tartletm*, of whom *Doctour Case* that learned *Physition* thus

thus speaketh in the seauenth Booke,
and seuenteenth chapter of his Poli-
tickes; *Aristoteles suum Theoderetum*
lanuauit quendam peritum Tragedia-
rem actorem; Cicero suum Roscium:
nos Angli Tarletonum, in cuius uoce &
uultu omnes iocosi affectus, in cuius cre-
boso capite lapida facies habitant. And
so now our wittie *Wilson*, who, for
learning and extemporall wit in this
faculty, is without compare or com-
petee as to his great and eternall com-
mendations hee manifested in his cha-
unge at the Swanne on the Banke
side.

As *Achilles* tortured the dead bo-
dy of *Hector*, and as *Antonius*, and his
wife *Fulvia* tormented the liuelesse
corps of *Cicero*: so *Gi. bruell Harney* hath
shewed the same inhumanitie to *Greene*
that lies full low in his graue.

As *Eupolis* of Athens vied great li-
bertie in taxing the vices of men: so
doth *Thomas Nasb* witness the brood
of the *Harneys*.

As *Adon* was wooried of his owne
hounds: so is *Tom Nasb* of his Ile of
Dogges. Dogges were the death of

Euripides, but be not disconsolate gallant young *Inuenall*, *Linus*, the sonne of *Apollo* dyed the same death. Yet God forbid that so braue a wit should so basely perish thine are but paper dogges, neither is thy banishment like *Ouids*, eternally to conuerse with the barbarous *Getes*. Therefore comfort thy selfe sweete *Tom*. with *Ciceros* glorious returne to Rome, and with the counsell of *Aeneas* giuen to his Sea-beaten Souldiours. lib. i. *Aeneid*.

*Plucke up thy heart, and driue from
thence both feare and care away:*

*To thinke on this may pleasure be per-
haps another day.*

*Durato, & ceteris rebus seruato
secundis.*

As *Anacreon* died by the pox: so *George Peele* by the pox.

As *Archefilans Prytanens* perished by wine at a drunken feast, as *Hermippus* testifieth in *Diogenes*: so *Robert Greene* died of a surfet taken at Pickeld Herrings, and Rhenish wine, as witnesseth *Thomas Nash*, who was at the fatall banquet.

As *Iodelle*, a French tragicall Poet
being

being an Epicure, and an Atheist, made a pittifull end : so our tragicall Poet *Marlow* for his Epicurisme and A-
thiesme had a tragicall death; you may read of this *Marlow* more at large in the *Theatre of Gods iudgments*, in the 25. Chapter entreating of Epicures and Atheists.

As the Poet *Lycophron* was shot to death by a certaine riuall of his : so *Christopher Marlow* was stabd to death by a bawdy Seruing-man, a riuall of his in his lewde loue.

Painters.

A *Pelles* painted a Mare and a Dog : so liuely, that Horses and Dogges passing by would neigh, and barke at them ; he grew so famous for his excellent Art, that great *Alexander* came often to his shop to visit him, and commanded that none other should paint him; at his death he left *Venus* vn-finished, neither was any euer found, that durst perfect, what he had begun. *Zexes* was so excellent in painting, that it was easier for any man to view his

his pictures, then to imitate them, who to make an excellent Table, had five Agrigentine Virgins naked by him; he painted Grapes so lively, that Birds did fly to eat them. *Parrhasius* painted a Sheet so artificially, that *Zenxis* took it for a Sheet indeed, and commended it to bee taken away to see the picture, that he thought it had voyled; as learned and skilfull Greece had the excellently renowned for their limning: so England had these: *Hiliod*, *Isaac Oliver*, and *Iohn de Creese* very famous for their painting.

As Greece moreover had these Painters; *Timoteus*, *Phidias*, *Polignotus*, *Panion*, *Eularcus*, *Euimarus*, *Simon Chionius*, *Pybus*, *Apolodorus Atheniensis*, *Aristides Thebanus*, *Nicophanes*, *Parsenus*, *Antiphilus*, and *Nicearchus*, so in England we haue also these; *William* and *Francis Segar* brethren, *Thomas* and *Iohn Bettes*, *Lockey*, *Lyne*, *Parke*, *Peter Cole*, *Arnold*, *Marcus*, *Iaques de Bray*, *Cornelius*, *Peter Golbach*, *Heronimo* and *Peter Van de Velde*.

As *Lysippus*, *Praxiteles*, and *Pergoteles*, were excellent engrauers: so

wee

wee haue these engrauers, *Rogers,*
Christopher Switzer, and *Cure.*

Musicke.

THE Load-stone draweth Iron vnto
it, but the stone of *Æthiopia* called
Theamedes driueth it away: so there is
a kind of Musicke that doth assuage
and appease the affections, and a kind
that doth kindle and prouoke the pas-
sions.

As there is no Law that hath so-
ueraintie ouer loue: so there is no heart
that hath rule ouer Musicke, but Mu-
sicke subdues it.

As one day takes from vs the credit
of another: so one straine of Musicke
extincts the pleasure of another.

As the heart ruleth ouer all the mem-
bers: so Musicke overcomineth the
heart.

As beauty is no beautie without ver-
tue: so Musicke is no Musicke without
Art.

As all things loue heir likes: so the
most curious eare the delicatest Mu-
sicke.

As too much speaking hurts; too much galling smarts: so too much Musicke gluts and distempereth.

As *Plato* and *Aristotle* are counted Princes in Philosophie and Logicke; *Hippocrates* and *Galen* in Physicke; *Ptolomie* in Astrologie, *Euclide* in Geometrie, and *Cicero* in eloquence: so *Boetius* is esteemed a Prince and Captaine in Musicke.

As *Priests* were famous among the Egyptians; *Magi* among the Caldeans; and *Gymnosophistes* among the Indians: so Musicians flourished among the Grecians, and therefore *Eupaminondas* was accounted more unlearned than *Themistocles*, because hee had no skill in Musicke.

As *Mercurie* by his eloquence re-claymed men from their barbarousnesse and crueltie: so *Orpheus* by his Musicke subdued fierce beasts, and wild Birds.

As *Demosthenes*, *Isocrates*, and *Cicero* excelled in Oratorie: so *Orpheus*, *Amphion*, and *Linus*, surpassed in Musicke.

As Greece had these excellent Musicians

ficians; *Arion Docens*, *Timothens*,
Melesius, *Chrysogonus*, *Terpander*,
Lesbius, *Simon Magnesius*, *Philamon*,
Linus, *Sstraticus Aristonius*, *Chiron*,
Achilles, *Clinias*, *Eumonijs*, *Demodo-*
chus, and *Ruffinus*: so England hath
these; *Master Cooper*, *Master Fair-*
fax, *Master Tallis*, *Master Tauerner*,
Master Blithman, *Master Bird*,
Doctor Tie, *Doctor Dallis*, *Doctor Bull*,
M. Thomas Mud, sometimes fellow of
Pembroke Hal in *Cambridge*, *M.*
Edward Iohnson, *Master Blankes*, *Ma-*
ster Randall, *Master Philips*, *Master*
Dowland, and *Master Morley*.

Sinne.

AS he runneth farre that neuer re-
turneth: so he sinneth deadly that
neuer repenteth. Porters and Carriers
when they are called to carry a burden
on their shoulders, first they looke
diligently vpon it, and then they peise
and lift it vp, and trie whether they
are able to vndergoe it, and whether
they can cary it: so before we sinne, we
should consider whether wee bee able

to carry the burthen of it, that is, the punishment, which is Hell fire. *L. do. Granant. lib. 1. Ducis peccat.*

As the palate, that is corrupted and distempered by ill humours, cannot taste the sweetnesse of meate, for that which is sweete seemeth bitter, and that which is bitter sweete: so a soule corrupted with the humors of vices and inordinate affections, and accustomed to the flesh pots of *Egypt*, cannot taste *Manna*, nor the bread of Angels. *Ibid.*

Even as in a country, where all are borne *Ethiopi*ans; it is not an ugly thing to be blacke, and as where all are drinke, it is no ignominy nor slander to bee drunke: so the monstrous servitude and flauerie of sinne, because it is so familiar and common to the world, scarcely is knowne or noted in any man. *Ibid. m.*

As swine are a certaine heard of beasts, that delight in myre and durte, and are nourished with the basest and most vncleane meates: so the filthy soules of sinners are delighted with no other thing, except with the most filthy durte and carnall pleasures. *Ibidem.*

As wine is mared by vineger; and
fruits are spoiled of wormes; and euery
contrarie is corrupted of his contrarie:
also all the powers of our soule are
turbid and infected through sinne,
which is an especiall enemie, and most
contrarie to our soules. *Idem.*

Euen as adultery is the most contra-
ry thing to marriage: so that which is
most contrary to a godly and vertuous
life is sinne. *Ibidem.*

Euen as the rootes of trees being
cut vp, the boughes and branches,
which receiue life from the rootes, doe
forthwith wither and perish: so those
seauen capitall sinnes, which are wont
to be termed the seauen deadly sinnes,
which are the generall and vniuersall
rootes of all other vices being hewen in
sunder, and vterly eradicated out of
our soules, suddainly all the vices will
die, which are deriued from them. *Idem*
lib.2. dicitur peccat.

As the comedies of *Plautus* and
Terence, are at this day the very same
Comedies, which they were a thousand
yeares agoe, albeit the persons, that
then acted them be changed; so the same
vices,

vices, which in times past were in the men of this and that condition, are now also, although perhaps the names be somewhat changed. *Ibidem.*

As deadly poyson speedily pearceth the heart, killeth the Spirits, and bringeth death: so sinne killeth the soule and speedily bringeth it to destruction. *Ibidem.*

It is said that thunder brufeth the tree, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabberd: euen so doth sinne wounde the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing afflict the body.

As the Deuil is the father of sinne: so sinne is the mother of death.

As a man comes into a house by the gate: so death came into the world by sinne.

As a fire goeth out, when all the fewell is spent, but burneth as long as that lasteth: so death dyeth when sinne ceaseth, but where sinne aboundeth, there death rageth.

As cursed *Cham* laughed to see *Noahs* nakednesse, so the diuel loues a life to see vs sinne.

As pride is farre off from him that repenteth : so humility is farre off from him that sinneth. *Marcus Heremita, de his, qui putant ex operibus iustificari.*

A young man in a tauerne seeing *Diogenes*, fled through shame further into it, nay, sayes *Diogenes*, the further thou flyest into it, the more thou art in the tauerne : so sinfull men, the more they hide themselves within themselves, the more they are that they are; but they must come out of themselves, if they desire to auoide themselves. *Plus. in Moral.*

The fish *Ephimera* is bred without engendering of the putrification of the earth, and within three houres after it is bred it dyeth : so sin is bred beyond the course and order of nature of the corruption of the appetite, and is extinguished by the three parts of repentance, contrition, confession and satisfaction. *F. Ioannes à S. Geminiano lib. 4. de naturalibus & volatilibus. cap. 62.*

Drinke doth kill a mouse, as *Aristotle* saith : so doth sin kill the soule. *Idem, lib. 5. de animalibus terrestribus. c. 35.*

As

As a mule is engendred against the course of nature: so is sinne engendred not of nature, but it is a vice and an enormity of nature desiring that, which is not of the same order. *Ib. dem. cap. 93.*

Old age is full of misery, which bringeth a corporall death: so sinne is full of misery, which bringeth eternall death. *Idem lib 6. de homine et membriscus. cap. 52.*

As there bee seven kinds of leprosie: so there are seven capitall sinnes. 53.

the best way to kill a materiall serpent, is to kil him in the head: so the best way to kil the spiritual serpent is to kill him in the head, that is to kill sin in the beginning. *Venerabilis Beda.*

Kill a cockatrice when he is an egge and he will not bite thee: so kill sinne in the beginning, and it will not hurt thee.

As foxes are to bee killed when they are cub: so sinne is to be beaten downe, when it is growing.

As the Babylonians children were to bee dashed against the stones: so sin is to be nipped in the bud, *Psal. 137.*

Pride.

Pride.

AS violent waters are prone to often eruptions, becomming shallowest within their ordinary channels: so proud persons are evermore capable of higher dignities, though not well able, to exercise their present meaner offices.

As winds blow most fiercely, when they are about to cease: so men, when they are most proude, as Pope *Iulius*, and Cardinall *Woolsey*, then they are nearest to destruction.

As God is angry at them, that imitate the thunder and lightning, and doth cast them into hell, as hee cast *Salmonus*: so hee doth disdain the proud and losie minded, who emulate his greatnesse, but doe not expresse his goodnesse. *Plin. in Moral.*

If thou wilt put any good thing into bladders, thou must first remoue the winde and aire out of them: so thou must take all pride and swelling out of his mind, whom thou meanest to teach. *Ibidem.*

As the Cedar tree is vnfruitfull and
stiffe:

Pride: so proude man is vnfruitfull and obstinate. *Basilus in Psal. 28.*

As a blind man may be easily discerned of all: so may a proude man, that knowes not the Lord (for the beginning of pride is the ignorance of God) bee easily knowne, as being deprived of his greatest light. *Chrysost. hom. de Ozia.*

As the Ship, that hath passed many waues, and escaped many tempests, at the length shipwraking in the very haven, doth loose all the treasure contained: so the proud Pharisee, after that hee had vndergone the labours of fasting, and had performed the exercise of many notable vertues, though his pride and arrogancie made shipwracke of them all in the very haven. *Idem, hom. de profectu Euangelij.*

That body, which hath lost a good temperature is subiect to diseases: so that soule that hath lost humilitie is endangered with pride, rashnesse weakenesse and foolishnesse, *Idem serm. contra desperationem & superbiam.*

As hee that is franticke knowes neither himselfe, nor those things that are before

before his feete: so a proud man neither knowes himselfe, nor any man about him. *ibidem.*

As covetous men the more they receive, the more they stand in neede of: so a proud man the more he is honoured, the more honour he desireth. *Idem, hom. 1. in secundum ad Thessalonicenses.*

As they that are swelled, are not in good health: so they that are proude, are not in their right wits. *idem, hom. 17. in 1. Timoth.*

As in an heape of wheate, the chaffe lies higher then the wheate, not that it is worthier, but because it is lighter, and being lighter it getteth the higher place: so in this life a proude man is lifted above an humble man, not for his merite and vertue, but for his vanity, and false opinion of himselfe, and being vaine of himselfe, he preferreth himselfe before those, of whom he is excelled in vertue. *Hector Pint. in ca. 15. Ezech.*

As pride is the beginning of all vices: so it is the ruine of all vertues. *Isidorus.*

They that are sicke of the drop sic, by reason of the grossenesse of the bodies, seeme

seeme to bee in good estate, notwithstanding they bee full of nothing but water and such euill humours, which in the end are the cause of their death: so they that are proud, by reason of their over-weening conceits, seeme to be in great reputation and credit, while before God they are most abominable and detestable.

Couetousnesse.

AS fire, when there is more wood cast on, burneth more fiercely: so couetousnesse the more wealth hath, the more it desireth. *Lod. Grail. lib. 2. ducis peccatum.*

As drinke in a droppe is the cause of greater thirst: so riches in couetous men are the causes of greater auarice. *Ibid.*

As the hollow spoute receiueth much water, and yet retaineth nothing but aire: so the couetous man gathereth much wealth, and yet possesseth nothing but cares.

As the fish *Polypus* vseth great skill in taking of other fishes, being otherwise a stupid and foolish creature: *Chryso-*

man

many men are very wise for their owne
lucre and gaine, but in other things ve-
ry blockish and brute beasts.

As vultures doe smell three dayes
before hand where any dead carkasses
will fall, and doe flie thither : so greedy
gapers after livings, doe many yeares
before hand long for the death of the
possessors. *Plin. lib. 10. cap.*

Covetousnesse is like the Serpent
Hedaspis, the more it sucks, the more it
is a thirst eating men alive as the *Cro-*
codale, and it is a vice of as dangerous
allurement, as the place, where the
Sirens sit and chaunt with their pre-
judiciall melody.

There is a certaine thorne among
the *Indians*, the iuice of which being
sprinkled into the eyes, doeth bring
blindnesse to all living creatures : so
the dust of gold being cast into the eyes
of men, doth make them starke blind.

As Physicians say that cold doth
hurt the bones, the sinewes, and the
teeth : so *Paul* doth say more briefly,
because he is the master of brevity, that
covetousnesse is the roote of all evill.
Chrysost. hom. 75. Matth.

As Bees flocke vnto a hony deaw : so
couetous men hunte after the smell of
gaine. *Plutarchus in Moralibus. Me-*
minist eius etiam Maximus sermone. 12.

As great fishes deuoure the small : so
couetous cormorants cate vp the poore.
Basilus hom. 7. exameron.

As gluttons cannot spare any thing
from their owne bellies : so a couetous
man cannot spare any thing from their
owne purses. *Idem hom. in discescentes.*

As the Sea is neuer seene without
waues : so the minds of couetous men
are neuer without perturbations, cares,
dangers, trembling and feare. *Chryso-*
Hom. 36. in Matth.

As a moath doth corrupt a garment :
so doth couetousnesse cate and rust a
wretched soule. *Idem. hom. 48.*

As the man of *Chios* sold his best
wine to others, and drunke the dead
wine himselfe : so doe couetous men,
they enioy the worst of their wealth,
and keepe the best for wormes, moathes
and rust. *Plus.*

As an itchy scabby place standeth
neede alwayes of friction and rubbing,
so the thirst of a couetous mind is neuer
quenched. *idem.*

As they that fall a sleepe through
 heauinesse, dreame of sorrowful things:
 so they that hunt after wealth, and are
 couetous, doe dreame of vsury, extor-
 tion, enhaunsing of rents, and such
 like dishonest gripings. *Idem.*

As adulterours loue other mens
 wiuues, and contemne their owne: so
 some men are more delighted with
 searching after others mens goods, then
 with enioying their owne. *ibidem.*

As the roote of a reede being beaten
 small and laid vpon the roote of ferne,
 doth bring forth a stem; and also as
 the roote of ferne being beaten small
 and laid vpon the roote of a reed doth
 extract a stalke: so in like manner the
 desire of money doth driue out of the
 soule the loue of wisdom, and wisdom
 doth driue out of the soule the loue of
 money.

As among the *Myconians* baldnesse
 is no vnseemely thing, because all are
 borne bald there: so amongst *Lon-
 doners* pride and vsury, and amongst
 lawyers couetousnesse and bribery
 are counted small faults, or rather
 none, because these vices are as a ge-

nerall murraine among them.

As an *Adamant* doth draw Iron from a Load-stone: so the loue of mony doth draw men from Christian piety, doth call them away from all goodnesse, neither doth suffer them to sticke vnto Christ.

In the Ile of *Chios* the face of *Diana* is placed aloft, whose countenance seemeth heauy to those that enter in, but chearefull to them that goe out: so certaine sordide illiberall peiauntes doe with heauie countenances entertaine their friends, fearing least they should put them to cost, and should aske any thing of them, but they are chearefull at their departure. *Plin. lib. 35. cap. 5.*

As the Emmots of *India* doe onely keep the gold digged out of the cauerns of the earth, but doe not enioy it: so a couetous rich man neither himselfe enioyeth his riches, neither vouchsafeth the vse of them to any other. *Plin. lib. 11. cap. 31. & Herodot. lib. 3.*

Horle-leaches and crab-lice haue no place for voydance of their excrements, and because they are insatiable, they swell with sucking of bloud and so burst.

burst: so a couetous man is choaked
with his owne store.

As that earth, which hath vaines of
gold and siluer, is in a manner barren
of all other things: so they that thirst
after gold and siluer, and haue concei-
ued these mettals in their minds, they
commonly bring forth no fruit of any
good thing.

The Eagle is the most rauenous a-
mong birds, shee dyeth not by disease,
nor by old age, but through hunger:
so a couetous man, the more yeares that
grow vpon him, the more his couetous-
nesse encreaseth, and the nearer he is
to his graue, the more hungry he is af-
ter gaine. *Plin. lib. 10. cap. 3.*

In quick siluer all things doe swim
but gold, for it draweth this alone into
it: so nothing doth settle in the minde
of a couetous man, but lucre and gaine,
artes, learning, disciplines, and honesty
doe floate aboue, neither haue power
to descend into his breast. *Plin. lib. 33.
cap. 6.*

Harts when they are constrained to
cast off their hornes, doe hide them,
especially their right horne, that for

medicine it may not be of vse to others
so many worldly cormorant rich men
when as they cannot vse their riches
themselues, yet they will not suffer o-
thers to enioy them, *Plin. lib. 8. cap. 32.*
Arist. lib. 6. de nat. cap. 5.

As idolaters sacrifice oxen to their
idols: so couetous men sacrifice their
soules vnto their wealth, *Chrysost. hom.*
64. in Matth.

As he that is sicke of a feuer doth not
quench his thirst by drinking, but doth
more inflame it: so hee that is diseased
with couetousnesse, when he receiueth
money is not therewith satisfied, but
doth more kindle it, *ibidem.*

As a drunkard is vexed with greater
thirst, then he that vseth wine mode-
rately; and as fire is made greater by
adding of fewell: so the desire of money
is more increased by the plenty of gold.
idem hom 1. in Matth.

As an eunuch doth lament, because
hee cannot performe his desire with a
vergin: so doe all couetous people that
gape for wealth, *Idem hom. 74.*

As he that seeth a golden cup, preci-
ous stones, and costly apparell in
dark-

to others
rich men
their riches
Tuffer of
3. cap. 32

darkenesse, cannot discern the worth
of it : so a couetous man can by no
meanes perceiue the beauty of the best
things. *Ibidem.*

to their
vice their
soft. hom.

As they that gathered more *Manna*,
then was permitted, had more wormes
and more corruption : so haue couetous
men, that gather more wealth, then
they should. *idem. hom. 4. in 1. Cor.*

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As *Pharaoh* compelled the Israelites
to spend their time in gathering straw
and stubble : so the Deuill constraineth
couetous men to consume their time in
gathering clay and durt; for what is
gold and siluer but clay and durt? *idem.*
hom. 40. in Matth.

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As hell is neuer satisfied : so couetous
men haue neuer enough. *August epist.*
3. ad Iohannem comitem.

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As the birds *Selencides* are insatiable
in the eating of locusts : so are couetous
men in gathering of riches. *Isidorus*
Clariss. oratione 36. contra anaros.

As a shadow doth hinder the light
of the Sunne : so couetousnesse doth
hinder the light of grace. *F. Iohannes à*
*S. Geminiano lib. 1. de Cælo & Eleme-
tis cap. 8.*

As the shadow of the earth doth cause an eclipse of the Moone, when the earth commeth betweene the Sun and the Moone : so the desire of earthly things doth cause the eclipse of the soule, when it is put betweene the soule and God. *Ibidem.*

As a shadow doth either represser altogether extinguish heate: so couetousnesse doth either diminish or extinguish the heate of charety. *Ibidem.*

As a shadow is an induction to sterility, for not any thing encrease, where there is continuall shade: so the feed of the diuine word cannot take encrease, and bring forth fruite, where there is couetousnesse and care for riches. *ibidem.*

As the shadow is a friend vnto Serpents, and a nourisher of Snakes: so couetousnesse is most acceptable vnto infernall Serpents, that is, vnto Devils, because by it they most of all entangle and ensnare soules. *Ibidem.*

As a shadow hindereth the ripening of fruits: so couetousnesse hindereth the frutes of repentance. *ibidem.*

As a shadow bringeth darkenesse,
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and darkenesse feare: so doth couetous-
nesse, least it loose that it hath gotten.
Ibidem.

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As a shadow prouoketh sleepe, and
that by reason of the coolnesse: so
couetousnesse induceth sleepe, that is,
profoundnesse, and vnmoueablenesse
in sinne. *ibidem.*

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As certaine cauerns in the moun-
taine *Ætna* doe alwayes burne, by
reason of the aboundance of sulphur: so
is couetousnesse alwayes on a light fire,
by reason of the greedinesse of gaine:
idem in eod. lib. cap. 58.

The Arabian *Onix* stone is of a
blacke colour with white streakes: so
couetous men although they be painted
with honours, yet they haue blacke
and filthy minds. *Idem lib. 2. de Me-
tallis & lapid. cap. 3.*

Dioscorides saith that the *Onix* stone
either worne about the necke, or caried
in the hand, bringeth sadnesse, multi-
plieth feare, and moueth the mind to
strife and contention: so also doth
couetousnesse; it bringeth sadnesse,
when it hath not what it desireth; and
feare, to loose that it hath; and strife,

because *Meum* and *Tuum*, as *Seneca* saith, are the causes of all strife. *Ibid.*

As the *Onix* stone cannot hurt in the presence of the *Sardian* stone: so couetousnesse cannot infect him, in whom the loue of God is, for where the loue of God is, there the loue of this world hath no place. *Ibidem.*

As an *Onyon* is of a cold and glutinous nature as saith *Dioscorides*: so couetousnesse doth coole the soule, by excluding the heate of charity, and doeth hold it fast, by reason of the vicious lyme of wealth. *Idem lib. 3. de vegetabilib. & Plant. cap. 6.*

An *Onyon* as saith *Dioscorid* doth yeeld little nourishment vnto the body: so couetousnesse doth yeeld little nourishment to the body, but none at all to the soule. *ibidem.*

Onyons doe prouoke choler: so doth couetousnesse prouoke anger. *ibidem.*

As *Henbane* bringeth death to the body by bodily sleepe: so couetousnesse bringeth death to the soule by spiritual sleepe. *Ibidem.*

As rauinous birds doe loue to live alone, as saith *Aristotle*: so do couetous men.

men. *Idem lib. 4. de Natatilib. & volat. cap. 9:*

Rauenous Birds do drive their yong ones from them, so soone as they can flie: so doe couetous people put out their children, as soone as they can shifte, and casseir their seruants, as soone as they haue serued their turnes. *ibidem.*

As Griphons keepe Mountaines, wherein are precious stones, but neither vse them themselues, nor suffer others to enioy them: so doe couetous men deale in keeping their wealth. *ibidem ex Isidoro.*

As a Hogge seeketh for his meate in durt and myre: so a couetous wretch seeketh for felicitie in Siluer and Gold. *ibidem.*

As a horse-leach hath a triangular mouth, and a trunke in it, with which shee doth drinke blood, and when shee hath drunke enough, shee vomiteth it out againe, that shee may sucke more, as *Isidore* saith: so couetousnesse hath a triangular mouth, that is, three wayes of ill getting, to wit, by rapine, theft, and vsury, whose trunke is vnfatiable desire, with which it sucketh out the blood

of the poore, as it manifestly appeareth in vsuries, by which when it hath filled the purse, then it vomiteth it forth againe, that is, it putteth that gaine out againe to vsury, that it may gaine more. *Idem lib. 5. de Animalib. Terrestrib. cap. 10.*

As a dogge lying vpon hay, eateth none himselfe, nor suffereth other to eate: so doth a couetous man. *ibidem.*

As certaine Serpents keepe *Balsamum*, but haue no vse of it, nor suffer others to vse it: so doe couetous men their riches. *ibidem.*

As Bees gather hony of flowers, and die in the dregges: so doe couetous men. *ibidem.*

As a spider in a short time maketh her webbe, which the wind as soone breaketh: so a couetous man soone gathereth a great deale of wealth together, which misfortune soone scattereth. *ibidem.*

As an Ape huggeth her young ones: so a couetous miser huggeth his wealth. *ibidem.*

As the leprosie corrupteth all the members: so couetousnesse infecteth all the

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membris eius. c ap. 10.*

As a leaper hath diuers spots : so a
couetous man hath diuers vices. *ibidem.*

As the ancient Greeke and Latine
Poets made *Tantalus* a mirrour of
couetousnesse, who was tormented
with hunger and thirst, notwithstan-
ding he stood in a riuer vp to the chin,
and had goodly Apples hanging ouer
his nose continually : so our English
moderne Poets, note aboue all others
Iustice Randall of *London* to be infected
with the same vice, a man passing im-
potent in body, but much more in
minde, that dying worth many thou-
sands, and leauing behind him a thou-
sand pounds of gold in a chest full of
old bootes and shooes, yet was so mi-
serable, that at my Lord Maiors dinner
he would put vp a Widgen for his sup-
per, and many a good meale did he take
of his franke neighbour the widow
Penne.

As pride is the soules timpanie, and
anger the soules phrensic : so couetous-
nesse is the soules droplie.

Luxuria.

Luxurie.

AS wood preferueth fire : so the thought preferueth and nourisheth desires and concupiscences.

Like as fire worketh wood altogether into fire : so lust wholly alienateth man into lasciuiousnesse.

As smoke driueth away Bees : so luxurie driueth away spirituall graces.
Basilus hom. 1. de ieiunio.

As fire changeth hard and cold iron, and maketh it as fire : so lust tames iron and hardy minds.
F. Iohannes à S. Geminiانو lib. 1. de celo & elementis. cap. 47.

As out of two flints smitten together, there comes out fire : so out of the vnchast touch of man and women there comes out the fire of concupiscence and luxurie.
ibidem.

As a wall, although not burnt of a candle, yet it is blacked : so if women cohabitate with men, the Diuels Birdlime shall not be wanting.
Hieronymus.

As wee may easily fall into a pit, but not so soone get out againe : so wee may easily fall into the sinne of luxurie,
by

by reason of our naturall corruption ;
but wee can hardly get from it.

As sulphur is hot, and therefore soone
fired : so is luxurie.

As God hath giuen eyes vnto vs, not
to looke for our pleasure, but for things
necessarie for our life : so hath he giuen
vnto vs genitors, for none other cause,
but to encrease the world, as the name
of them may teach vs. *Lactantius, lib. 7.
cap. 25.*

As drunkards doe speue forth lewd
speeches : so luxurious persons doe vt-
ter lasciuious and obscene words. *Chry-
sostomus oratione 5. aduersus Iudeos.*

As a Pylot maketh shipwracke in the
hauen, obtaineth no pardon : so pollu-
tion of wedlocke-state in marryed per-
sons hath no defence either with God
or man. *Idem, hom. 3. de Ozia.*

As hee that was possessed of the Di-
uell, liued among the graues, and cut
himselfe with stones : so luxurious per-
sons liue among harlots, who are full
of stinch and filthinesse, and cut them-
selues with vices, which are sharper
then any stones. *idem, hom. 29.*

As it is vniust, through couetousnesse

to encroach vpon any mans liuing: so is it vniust through lust to subuert the limits of good manners. *Augustinus lib. 15. de ciuitate Dei.*

Fire is extinguished two wayes, either by withdrawing the fwell, or by casting on water: so the fire of luxurie is quenched two wayes, either by withdrawing the fomentations of the flesh, or by casting vpon it the cold water of repentant teares. *Hugo Victorinus lib. de carnalibus nuptijs vitandis.*

Enuie.

AS a worme bred in wood consumeth it: so also is enuy bred in the heart, and the heart is the first thing that it excruciateth; and when it hath corrupted the heart, it also taketh away the naturall colour of the countenance.

The Serpent *Porphyrus* hath poyson, but because hee is without teeth, he hath it onely for himselfe: so some do enuie, and malice, but they hurt none but themselues, because they want ability.

Take away the fwell, and the fire goeth

ing: so goeth forth: so take away the occasion,
 uert the and enuy ceaseth. *Plut.*

Justinus Dogges barke at the vnkowne, but
 are gentler towards them they know,
Heracitus said: so enuy doth most
 annoy men newly aduanced, but is not
 foraging against those, whom it hath
 beene acquainted with. *Idem.*

As venome doth deuoure Iron: so
 doth enuy consume the possessours of it.
August. hom. de inuidia.

As Vipers are brought forth by
 eating in peeces their dammes belly:
 so enuy doth gnaw in sunder the soule
 of the conceiuer. *Ibidem.*

confer Vultures and Flies flie ouer sweete
 d in the Oyntments, and pleasant Medowes,
 st thing and seaze on Carion and vlcers: so en-
 it hath uous persons doe passe ouer that which
 away well done, and onely busie themselues
 enance, with errours, infirmities and imper-
 ch poy- fections. *Ibidem.*

teeth, As the Phœnix burneth herselfe: so
 o some doth an enuious man. *August. sermone*
 rt none *ad fratres in Heremo.*

wanta- As that is venomous, which Ser-
 the fire ents liue in: so is that soule poysoned,
 goeth in which enuy dwelleth. *Palladius in*
historia de Stephano lapso. As

As a worme is not bred in Cedar: so enuie is not begotten in the heart of a wise man. *Hector Pintus in cap. 19. Exec.*

. As the Flies *Cantharides* are bred in the soundest wheate, and in Roses most flourishing: so enuie doth most oppose it selfe against good men, and proficient in vertue. *Antonius in Melissa parte. 1. serm 62.*

As tooth-ach springeth from three things, as saith *Auicenna*, from the substance of the teeth, from the nerue, which is in the roote of the teeth, & sometimes from the gums: so enuie springeth from three things, from personall prosperitie, from aduanced honor, and from massive wealth. *F. Ioannes a S. Geminiano lib. 6. de homine & eius membris cap. 37.*

As there is no Larke without a crest: so there is no wit without naturall borne enuie. *Stobaeus serm. 36. ex Plutarcho.*

Where there is no light, there is no shadow: so where there is no felicitie, there is no enuie. *Plut.*

Bauins are knowne by the bands, Lyons by their clawes, and Cockes by their combes: so enuions minds are knowne by their maners.

Gluttonie.

AS corporall fasting doth lift vp the Spirit of God : so superfluitie of meate and drinke doth cast and sinke it downe. *Lodonic. Granatenfis, lib. de deuotione.*

As the spirit when it is full of deuotion, doth inuite the heart to spirituall and diuine things : so the body being full of meate, doth draw and hale the same vnto corporall and vaine matters. *Ibidem.*

As ships of lighter burthen doe swiftly saile through the Sea, but those that are ouer-loaden with many burdens are drowned : so fasting maketh the soule light, that it lightly saileth over the Sea of this life, that it mounteth aloft, and beholdeth heauen and heauenly things, but being overburdened with too much meate and drinke, the spirit groweth sleepy and the body heauy, the soule is captiuated, and made subiect to a thousand miseres. *ibid.*

As a Souldiour that is ouer-loaden can hardly mannage his weapon, so that man can hardly watch at his prayers

prayers, who is gluttonously filled with superfluitie of meates, *Ibidem.*

As much water is the cause of moorish grounds, fens, myres, and muddy places, where nothing engendreth but Toades, Frogs, Snakes, and such like foule vermine: euen so excessse of wine procureth brutish, wicked and beastly desires, many sensuall appetites, and other sinnefull qualities. *Ibidem.*

As Trees which are planted or cut in the full of the Moone, doe but ingender wormes, loose their owne vertue, and perish: the like doeth excessse of eating or drinking, for when the belly is full, it nothing but encreaseth the wormes of sinne in the soule, consumeth the wholeman, and cutting him off from God, makes him die and wither in wickednesse. *Stella de contemptu mundi.*

As the wals of Babylon were overthrowne by *Nabuchadnezer*: euen so doth surfering by meate or drinke destroy all the vertues abiding in the soule. *ibidem.*

As Mathematicians circumscribe all things

things within a center and a circumference : so many doe circumscribe all pleasure within their bellies. *Plutarchus in Moralibus.*

Aristotle saith that the fish whom the Grecians call *cids*, *hoc est, Asinus*, of all other living creatures hath the heart in the belly : so gluttons haue theirs. *Clemens libro 2. paedag. cap. 1.*

As a cloude doth obscure the beames of the Sunne: so gluttony doth dimme the splendour of the mind. *Nilus oratione 1. aduersus vitia.*

As birds that haue waighty bodies are vnapt for flight : so gluttons with their fleshy panches are vnfit for contemplation. *F. Iohannes à S. Gemignano lib. 4. de natalibus & volatilibus, c. 35.*

Anger.

AS a drunken man cannot doe any thing wisely and with reason, and of which hee doth not afterwards repent him, as we read of *Alexander* the great : so when as a man is disturbed and troubled with anger, and blinded with the smoake of this passion, he cannot

not rest, neither take aduise ment, which to day although it seeme iust and reasonable vnto him, yet to morrow, when the fury of his passion shall be ouer, he shall confesse that it was vniust and unreasonable.

As in a tumult wee doe not heare what is spoken vnto vs : so angry persons doe not admit other mens counsel, vnlesse reason speake within, which appeaseth the hurly burly of the mind. *Plutarch.*

As a tumour ariseth by a blow of the flesh : so effeminate and weake persons doe most of all swell with anger ; as women and old men. *idem.*

The *Barbarians* doe infect their weapons with poyson, that they may doe double hurt : so angry folkes doe againe and againe poyson their tongues with venemous words *idem.*

As the first messengers are not forthwith beleeued, as *Phocion* of *Athens* hearing tell of *Alexanders* death, said, if he be dead to day, he will be dead to morrow and for euer : so wee must not presently beleeu e anger, saying vnto vs, hee hath iniured mee, but wee must protract

which
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r, he
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protract the time for many dayes, and
make further inquiry. *idem.*

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mind.

As the body is shaken and corrupted
with a long cough : so the mind is
exulcerated with often anger. *idem.*

of the
persons
er ; as

As a child through vnskilfulnesse
doth often hurt himselfe, when hee
would hurt another : so many times
anger doth hurt it selfe, when it would
harm others. *idem.*

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As wee doe not bridle horses in the
race, but before they runne : so they
that are subiect to anger, are to be ad-
monished by reasons, before they fall
into danger. *Idem.*

Forth-
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If one fire be ioyned to another, the
flame becommeth the greater : so anger
by anger is not appeased, but is more
rouoked. *Chrysost. hom. 12. operis im-
perfecti.*

As Asses bite & kicke: so angry peo-
ple raile & fight. *Idem hom. 3. in Ioannē.*

As winter is full of stormes : so is an
angry mind full of perturbations. *idem
hom. 9. ad pop. Antioch.*

Vineger infecteth a vessell, if it long
lie in it: so anger corrupteth the heart,
if it make any aboad in it. *Augustinus
Epistola. 88.*

A scald head is soone broken : so
women and a child are soone angry
Seneca lib. 1. de ira.

As luke-warme water asswageth his
flammatious : so gentle and milde
words doe quench anger. *Antonine*
part 2. ep. none 53.

As the Sunne for forty yeares neuer
saw *Aspidus* eating : so it neuer saw *Iohn*
the Anchorite angry.

Idlenesse.

AS the *Milesian* garment did not
become *Hercules*, when he serued
Omphale, after he had put off his Lyons
spoiles : so neither doth it besit a ciuill
man, after his magistracy to giue him-
selfe vnto idlenesse and voluptuousnes
Plutarch.

As the birds called *Martiness* are al-
wayes either flying, or lying still vpon
the earth, because they want feete : so
some are too vehement in both extremi-
ties, they are either too busie or too idle
they keepe no meane. *Plin. lib. 10. c. 39.*

As they that walke, and play cranks
vpon ropes, if they be but a little care-
lesse

Idlenesse, fall downe, and so perish: so they that walke in this life, if they giue themselues but to a little idlenesse, they are throwne headlong into folly. (*Chrysost. hom. 3. de Ozia.*)

As rust doth putrifie iron: so idlenesse doth corrupt the wit and disposition of man. (*Ouid lib. 5. de tristibus elegia. 12.*)

As water continually entring into a ship by some secret leake, doth at the last drowne it, through the carelesnesse of the Mariners: so by idlenesse and slothfulnesse euill thoughts and concupiscences are so long multiplied, till the ship of the heart yeelding vnto them, be endangered with sinne. (*Bernard. serm. de S. Andrea.*)

As in standing water, venemous wormes are engendered: so in an idle soule ill thoughts and hurtfull concupiscences are bred. (*Laurentius Iustinus lib. de perfectionis gradibus, cap. 9.*)

Birds that are couped vp, soone grow fat: so by lazinesse the body groweth corpulent, and the mind vnto for any good exercise. (*Seneca epist. 122.*)

As too much bending breaketh the

G g bowes

bow : so too much remission spoyleth
the mind. *Seneca.*

Rust doth fret the hardest iron, if it
be not vsed; the Moath doth eat the
finest garment, if it bee not worne;
mosse doth grow on the smoothest
stone, if it bee not stirred: so impiety
doth infect the wisest wit, if it be giuen
to idlenesse.

Standing water is sooner frozen, then
the running streame; he that sitteth is
more subiect to sleepe, then hee that
walketh: so the idle man is farre more
subiect to bee overcome of vice, then he
that is exercised.

Vice.

A Pylot that hath dashed his ship
against a Rocke, will not onely
afterwards bee wary of it, but of all
other Rockes: so he that detesteth the
vglinesse of one vice, will also warily
flye from other vices. *Plur.*

As he is miserable that serues a cruel
and dogged master, from whom he
may flie: so is he much more miserable
that is a seruant and a slave vnto vices,
from

poyleth from which hee cannot flye. *Idem.*

As a spot or a blemish, that hath
on, if it hath beene letten alone, is hardly taken
eateth the way : so inueterate vices are hardly
worne corrected. *Idem.*

In warre a Court of guard, and
impiety suching is continually to be held : so
the giuer must neuer cease to striue against
vices. *Idem.*

As hee that despaireth euer to bee
rich, maketh hauocke of that he hath,
hee that is in good hope to bee
re more wealthy, will make spare of little mat-
then hee : so hee that fully purposeth to bee
good man, doth endeuour to correct
and amend the least vices, and neg-
lecteth not any thing, that may any
wayes further him to the attainment
of vertue. *idem.*

They that through vnskilfulnesse
cannot tell how to make a peece of
wood straight, doe wrest and bend it
to the contrary part : so some in flying
from one vice, doe fall into a greater.

As those wounds of the body are
more grievous, which make an Vleer:
those vices of the mind are much

bow : so too much remission spoyleth
the mind. *Seneca.*

Rust doth fret the hardest iron, if it
be not vsed ; the Moath doth eate the
finest garment , if it bee not worne ;
mosse doth grow on the smoothest
stone , if it bee not stirred : so impiety
doth infect the wisest wit, if it be giuen
to idlenesse.

Standing water is sooner frozen, then
the running streame ; he that sitteth is
more subiect to sleepe , then hee that
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A Pylot that hath dashed his ship
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afterwards bee wary of it , but of all
other Rockes : so he that detesteth the
vylinesse of one vice , will also warily
flye from other vices. *Plut.*

As he is miserable that serues a cruell
and dogged master , from whom hee
may flie : so is he much more miserable
that is a seruant and a slave vnto vices ,
from

om which hee cannot flye. *Idem.*

As a spot or a blemish, that hath
long bene letten alone, is hardly taken
away : so inueterate vices are hardly
corrected. *Idem.*

In warre a Court of guard, and
watching is continually to be held : so
hee must neuer cease to striue against
vices. *Idem.*

As hee that despaireth euer to bee
rich, maketh hauocke of that he hath,
but hee that is in good hope to bee
wealthy, will make spare of little mat-
ters : so hee that fully purposeth to bee
a good man, doth endeavour to correct
and amend the least vices, and neg-
lecteth not any thing, that may any
wayes further him to the attainment
of vertue. *idem.*

They that through vnskilfulnesse
cannot tell how to make a peece of
wood straight, doe wrest and bend it
to the contrary part : so some in flying
from one vice, doe fall into a greater.
Idem.

As those wounds of the body are
more grievous, which make an Ulcer :
so those vices of the mind are much

more grieuous which more vehement
doe disturbe and distract. *idem.*

The water called *Lyncestis* or *Acidula*, doth make drunke as well as wine: so pouerty and lacke of knowledge doth make some vicious and wicked, for the same vices doe spring from diuers causes, as arrogance springeth both from knowledge and vnskillfulnesse. *Plin. lib. 3. cap. 2.*

It is easie to slip into a weele-net but to come out is very difficult: so it is easie to fall into vices, but to return vnto vertue is not so easie.

For the biting of an Aspe there is no remedy, but the cutting of the infected parts: so some vices are onely cured by death. *Plin. lib. 8. cap. 23.*

Scorpions doe bring forth each other, and doe kill each other, for it is said that the Scorpion doth bring forth eleuen young ones, all which the dam killeth sauing one, but that one killeth his damme, and auengeth his brother's blood, and this doth God, that the pestiferous brood should not too much increase: so of one capitall vice, many vices are bred, as of couetousnesse an

in

gundred treachery, fraud, couſenage,
 riury, vnquietneſſe, violence, and
 ardneſſe of heart, but oftentimes one
 of theſe daughters doth kill their mo-
 ther Auarice, vnquietneſſe of minde
 both many times ſo wearie the coue-
 ſous, that they ſtrive by all meanes to
 caſt off the burden of this vice, and
 ſuite to leaue the world. And ſo it is
 in other capitall vices. *Geminianus lib.*
de animalibus terreſtribus cap. 120.

As one poyſon expelleth another, as
 the fatneſſe of the ſnake preuaileth a-
 gainſt the biting of the Crocodile, and
 the head of a Viper healeth the wound
 of a Dragon: ſo one vice expelleth ano-
 ther, as couetouſneſſe reſtraineth glut-
 ony, and ambition and vaine-glory
 bridleth luxury, for feare of infamy. *ibid.*

Pleasure.

WHere weeds are plucked vp,
 there corne thriueth: ſo where
 concupiſcence is expelled there righte-
 ouſneſſe ariſeth. *Chryſoſt. hom. 8. oper.*
imperfecti.

As they that ſaile in a ſandy Sea, are

sometimes on ground vpon the d
sands, and sometimes flote aloft vpon
the swift current : so he that followe
after pleasure, sometimes is tormente
through want of it, and sometime
ouerclloyed through abundance. *Seneca
lib. de beata vita.*

As swine doe durty themselues in
the myre : so voluptuous men doe be
filth themselues with pleasure. *Basil
in Psalmum primum.*

As the Lord appeareth not to *Abraham* so long as he staid in his own
country, but when hee came into the
land showne vnto him, hee had great
promises made vnto him : so as long a
wee continue in the world and world
pleasures, our minds are not enlightene
with any diuine illumination, but when
we obey Gods commandements, God
manifesteth himselfe vnto euery one ac
cording to his capacity. *Cyrillus Alex
in dictis veteris testamenti.*

Hee that writeth in the water
leaueth no characters behind him : so
pleasure lasteth no longer, then the ver
act. *Gregor. Nyssenus homilia 5. in
Ecclesiastin.*

As the greater sorrow obscureth the lesser : so the pleasure of the mind obscureth the delight of the body. *Plut.*

If drunkards and banketters rush into an house of mourning, they doe not onely bring no mirth vnto the mourners, but they rather procure greater lamentation : so pleasures also doe offend an vnfound body. *idem.*

Lysimachus when he was constrained to yeld himselfe vnto the *Scythians* by reason of thirst, and when hee had drunke a little cold water, good God (quoth he) what a deale of felicity haue I giuen for a little pleasure : so wee are to thinke when wee fall into a long disease for a little *Venery.* *idem.*

There are a kind of theeues, whom the Egyptians call *Philistae*, who embrace them they take, to the end to strangle them : so pleasures whilst they doe flatter, they kill. *Seneca.*

As he is as well dead, that is buried in odours, as he that is rent and torne in peeces of wild beasts : so they are alike vnhappy, that giue themselues to luxurious pleasures, as they that spend their dayes in hunting after the

vaine puffe of ambition. *Seneca.*

They that drinke of the lake *Clitorius*, cannot abide wine : so they that surfet in worldly pleasures, doe abhor honest and true delights.

As the wine which *Homer* calls *Maroncum* being mingled with twenty times so much water, as the quantity of wine comes to, still keepeth his strength and vertue : so a vertuous upright wise man is not subdued by any pleasures. *Plin. lib. 14. cap. 4.*

The ancient naturall Phylosophers doe write, that the Sunne is nourished with Sea water and the Moone with fresh water : so wise and vertuous men doe seeke for sower things, so they be profitable; and fooles hunt after those things onely that may delight.

As the Planet *Saturne* is in effect cold, drie and heauy : so pleasure doth make cold, by extinguishing the heat of spirituall loue; dry, by consuming the moisture of deuotion; and heauy, by depressing the mind to interieur things. *F. Iohannes à S. Geminiano lib. 1. de calo & elementis, cap. 90.*

As *Saturne* is called a nocturnall planet:

planet : so the pleasure of the flesh doth
seeke for the darknesse of the night.
ibidem.

They that are borne vnder *Saturne*,
as saith *Protolomy*, doe not abhorre
impure and vncleane garments, and do
loue other filthy things : so luxurious
persons doe not abhorre the exterior
note of infamy, besides they loue filthy
and pulluted actions. *ibidem.*

Laban following *Iacob* ouertooke
him vpon the mountaine *Galaad*, which
mountaine is most delicate for pasture,
fruits, and fountaines : so the Diuell
persecuting man doth ouer-take him
among the delights and pleasures of
this world. *ibidem.*

The Serpent *Amphisbena* hath two
heads, at either end one : so hath plea-
sure two heads, that is, two capital
vices, *Luxurie*, and *gluttony*. *idem lib.*
5. de animalibus terrestribus, cap. 121.

A snail by leisure creepeth to the
tops of Trees, and there eates the leaues,
and wheresoeuer shee creepeth, shee
leaueth a slime behind her : so the plea-
sure of the flesh by little and little in-
creaseth, and ascendeth to the top of

great trees, that is, it doth possesse and ouercome great men as gluttony ouercame *Adam*, and luxury *David* and *Salomon*; and eateth the leaues, that is, doth deuastate the ornamentes of vertue in them, and wheresoeuer it creepeth, it leaueth impure slime behind it, that is, infamous examples, and a corrupted memory. *ibidem*.

Drunkennesse.

LAsie cures are busie vnder the table, but idle in hunting: so it is ignoble and base, to bee free speeched in thy cups, and a coward in talke when thou art sober. *Plutarchus*.

As the caske is broken by the working of wine, and that commeth aloft which lay in the bottome: so drunkennesse doth discover the secrettest things of thy brest. *Seneca*.

As they that are ouer-burdned with wine, cannot keepe their meate, but all goes out together: so death also the secrets, when wine abounds. *Seneca*.

As the fishes called *Polypi* doe not stretch out their claws, but for meate:

so

so some doe measure all their felicity by meate and drinke. *Plut. & Plin. lib. 9. cap. 29.*

Lyfimachus by reason of thirst was constrained to yeeld himselfe vnto the *Scythians*, afterwards when hee had drunke cold water, good God (said he) for how short a pleasure haue I giuen away my happinesse: so also wee shall be constrained to say, if wee fall into a long disease, for a drunken feast or a little *Venery*.

Flies and such like creatures doe liue by sucking, and therefore in stead of a tongue they haue a trunke: so thou shalt see some drunkards, who liue onely by drinke, and care for no meate.

As frugality is an inducement to fasting, so is drunkenness vnto lasciuiousness. *Basilus hom. 1. de ieiunio.*

As ships taken with a violent tempest, are forced to cast their goods ouer boord: so drunkards ouertaken with wine are forced by vomit to disgorge themselves. *Idem hom. de ebrie. & luxu.*

As brightnesse doth dimme the sight; and terrible sounds amaze the hearing: so drunkenness doth dull the vnderstanding.

standing, and astonish the memorie,
Ibidem.

As valleys are full so long as the
land-flood lasteth, but are drie and
emptie, when it is gone: so drunkards
being full of Wine doe spue and cast,
but a little after are oppressed with
thirst. *Ibidem.*

As when a feuer is past, the weak-
nesse remaineth: so when drunkenesse
is gone the effects continue, which tor-
ment both body and soule. *Chrysost.*
hom. 58. in Matth.

As *Scylla* and *Hydra* among the
Poets are armed with many heads: so
is drunkenesse; hence fornication,
hence effeminacie, hence inordinate
loues proceed. *Idem hom. 71.*

As too much raine glutteeth the earth,
that it cannot bee tilled: so too much
drinke so drowneth the soule, that it
admitteth no spiritual culture. *Augusti-
nus sermo. de ebrietate vitanda.*

As in fennes Serpents, and venomous
worms are engendered: so in drunkards
moist braynes are many vices bred.
Idem.

Adultery.

Adultery.

AS the Cookow layeth egges in
other Birds neasts : so some men
doe make other mens wiues, mothers:
Plinius libro 10. cap. 9.

A Pylot that maketh shipwracke in
the Hauen is worthy of no pardon : so
hee or shee that hath attained the Ha-
uen of marriage, and then shipwracke
their chastitie, are worthy of no fauour,
neither with God nor man.

As couetousnesse encroacheth vpon
other mens goods : so adultery entreth
vpon other mens wiues.

As rust defaceth the brightest Iron :
so adultery corrupteth the purest
paragon.

In a honny combe there are two
things, honny and waxe. In like
manner in the face of a Harlot there are
two things, beauty of countenance, and
sweetenesse of speech. The waxe doth
kindle the fire, and the honny doth
yeeld sweetnesse : so the beauty of an
Harlot doth inflame the flesh with the
fire of lust, and doth subuert the minde
by the inticement of alluring speech.

The

The hony doth distill from the waxe, whilst the harlot doth sweeten her words. *Hugo Victorinus lib. de carnalibus nuptiis vitandis.*

The Panther is so greedy of the excrements of a man, that if they be hanged out of his reach, he killeth himselfe with reaching at them: so that which is the filthiest, is the sweetest vnto some men, that like horses neigh after their neighbours wiues. *Plinius lib. 8. cap. 27. & cap. 17. eod. libro.*

As some through the stupour of their senses, and corrupt tastes, doe not taste the sweetnesse of meates: so adulterous and libidinous Epicures haue no taste of true glory. *Cicero Philip. 2.*

As they are filthy creatures, that reioyce when they enioy their adulterous pleasures: so are they wicked that desire them with a libidinous mind. *Idem lib. 4. Tusc. quest.*

As Ioseph lost his coate by his chastitie: so leachers lose their good names by fornication and adulterie.

As Goates and Swine are filthy creatures: so are adulterous persons, which are rightly compared vnto them.

As

As chaste men haue their conuersation
in Heauen: so adulterous leachers haue
theirs in Hell.

As *Tarquinius Superbus* King of the
Romanes was banished with his Sonne
Tarquinius Sextus for the deflouring
of *Lucretia*, a noble and honourable
matrone: so *Lodonicus Gonzaga* for
his adultery was beheaded of the
Citizens of *Mantua*.

As the Chrysolite being worne on
the finger of an Adulteresse, so detesteth
the crime, as it cracketh in peeces by
meere instinct of nature: so the Vnicorn
is such a foe to adulterie, and such a
friend to chastitie, as he alwayes pre-
surneth the one, and killeth the other.

Manster writeth in his second Booke
fol. 45. that in some part of England
and Scotland, there is great store of
the best kind of Ieat stone. If any body
drinke the powder of this stone in
water, if the same partie bee conta-
minated with libidinous aſtes, the same
body out of hand shall be enforced to
make vrine, and shall haue no ability
to keepe it backe, but if a virgine drinke
of it, there is no power to make vrine
follow:

follow : so the iuyce of the Basco leafe so abhorreth vnlawfull lust , as it will not by any meanes bee digested in the stomacke of a Strumpet.

As *Tennderillus* King of Spaine, for committing violent adulterie with a Lady of a Noble house , was deprived both of life and Kingdome : so *Galeasius Maria* Duke of *Millaine* committing adulterie with a Citizens wife of the same , was by the same Citizen slaine, being at a Masse.

As *Anthonius Venerans* Duke of *Venice* , caused his owne sonne to dye in prison , because hee had rauished a maide : so *Hippomenes* taking his daughter *Limon* in adulterie , caused her to be deuoured of an hungry horse.

The Egyptians for adulterie, cut off the mans priuy members, and the womans nose : so the Armenians for the same act gelded the men , and after open whipping branded the women with a hot Iron.

As God appointed stoning and burning for adultery : so the Arabians, Tartarians, Turks, Athenians, Tenedians, Crotoniates, old Saxons , Parthians, ancient

ancient Brittaines, as writeth *Iohn Cap-
grane*, and now the Geneuians punish
it with death.

As *Opilius Macrinus* Emperour of
Rome ordained that adulterers should
be punished with fire: so *Iulius Caesar*
the Emperour made a Law, that a-
dulterours should be put to death with
the sword.

As among the Thracians this was the
law, that such as were taken in whore-
dome, should be stript naked, and be
bound to a post, and so with arrowes
pearced and stricken to death: so among
the Indians such as bee taken in adul-
terie, are led vp to some high rocke, and
cast downe headlong, that their neckes
may be broken.

As the Mitylenians strangled all such,
as were taken in adulterie, without
any mercy shewed: so the Mantuans
beheaded the adulterers.

As most of the Gentiles seuerely
punished adulterie: so most of the
Christians laugh at it.

Munster writeth, that the Indians
doe vse naturall coniunction together
openly; and *Sansonius* in his Booke de
Regnis

Regnis sayeth, that certaine franckie people in *Fez*, accustome to vse women forcibly in publique places, and in the presence of many: so the Spaniards in America rauished the women, both their owne bands, and the Indians beholding them; and at *Insull* a Towne in Flaunders, three of these Gallants entered a Citizens house wholly of their faction, where two of them held the husband, whilest the third rauished his wife in his presence; a fact that many brute beasts detest and abhorre, as among foure footed beasts, the Elephant, who, as the same *Munster* sayeth, neuer couereth the female but in secrete, who, as *Plinie* and *Soline* write, neuer vseth any adulterie; and among fowles, the Storke, who neuer treadeth his female, but in her nest, which may teach men and women to vse wedlocke-worke with honesty and shame-fastnesse: and neuer treadeth any but his owne female, *Aristotle* saith, which may teach euery one to abhorre adulterous copulations.

Jealousie:

Iealousie.

AS an Egge, the more it is heated, it waxeth the harder : so iealous suspect the more it is credited, the worse it is for vs ; and the lesse wee regard it, the greater is our quiet.

As the Mole being in the deepe earths obscuritie, strays about euery way, passing thorow the hardest molde she meetes withall, but so soone as she comes to the day light, all her force and strength immediately fayles her : euen such is the iealous opinion hid within the darke clowde of an afflicted minde, it neuer ceaseth to remoue fresh thoughts with infinite perturbations, but when truth doth discover it, it is presently nothing.

As there is no content to the sweetnesse of loue : so there is no despaire to the preiudice of ielousie.

Inconstancie.

AS the *Chamaleon* is an vncleane creature, and forbidden in the law, because he changeth himselfe into all

all colours, that are laid before him : so are all they vncleane, that are mutable and vnconstant, and are figured by this beast.

Vnconstant people may fitly be resembled to hunting dogges, who follow two Hares, and take neither; to a tree, that is often transplanted, and therefore hardly increaseth; to a wound that is slowlier healed because the medicines are daily altered.

As birds that doe both swimme and flie, in the holy Scriptures are counted vncleane : so are all vnconstant persons, that halt betweene two opinions, that as Weather-cockes are turned to and fro with euery wauering blast of vnconstancie.

Euen as the Sea swelleth, when the Moone encreaseth, and ebbeth, when it decreaseth : so doe they that are gouerned by the the flux and reflux of the uariety of occurrences.

As waxe is plyable to working, and wiers to wresting : so are women to inconstancie.

As the beast Hyæna, and the Rat of India called *Ichneumon*, are sometimes males

males and sometimes females: so many are vnlike themselves, now boasting valourously, now pulling tenderly; now being Philosophers, now becoming Ruffians; sometimes friends, sometimes foes.

As weaker bodies doe more feeble the fluxe and refluxe of the Sea, and the encrease and decrease of the Moone: so inconstant and wauering minds are more vehemently mooued, with contrarietie of things.

As Pitchers are carried about by the eares: so many are haled too and fro with euery wind, and euery word. *Plutarch.*

Among the *Troglodytes* there is a lake, that thrice in a day is salt and bitter, and thrice againe sweete and pleasant, and as oftentimes in the night, whereupon it is called, *The mad lake*: so some inconstant people are sometimes moody, sometimes milde, sometimes liberal, sometimes niggards, sometimes louing, and sometimes loathing. *Plin. 31. cap. 2. & lib. 2 cap. 6. Herodotus lib. 4.*

Inconstant women are like the winds

winds that rise in the shoares of *Le-
panthus*, which in the Morning send
forth gusts from the North, and in the
Euening calmes from the West; their
fancies are like Aprill showers, begun
in a Sun-shine, and ended in a storme,
their passions deepe Hell, their plea-
sures *Chimeraes* portraytures, suddaine
ioyes that appearing like *Iuno*, are no-
thing when *Ixion* toucheth them but
dutie and fading clouds.

As the breath of man vpon Steele no
sooner lighter on, but it leapeth off: so
are inconstant persons in the beginning
and ending of their loues.

As Salt-peter fireth at the first, and
yet proueth but a flash; and as dew
vpon Christall, no sooner lighteth on,
but it leapeth off: such is the heart
and thoughts of vnconstant people.

The Riuer *Hypanus* being the chiefe
of the Sythian Riuers, of it selfe is pure
and sweete, but about *Callipolis* it is
infected with the bitter Fountaine cal-
led *Exampens*, and so being vnlike it
selfe, it runneth into the Sea: so some
at the beginning are courteous and
friendly, who afterwards are found to
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Part.2. *Wealth.* 695
be vnlike themselves. *Plin. lib. 2. cap. 100*
Solin. cap. 23. Strab. lib. 9. Pompon.
Mel. lib. 2.

As *Euripus* in *Eubœa*, doeth ebbe
and flow seauen times in a day after
a wonderfull swiftnesse, and againe
three dayes in one moneth stand stone
still, in the seauenth, eight, and ninth
day of the Moones age: so many being
vnlike to themselves, are either too
hasty, or too slow, too extreame in
either part.

The Serpent *Amphisœna* hath a head
at both ends, and doth vse both ends as
her taile: so some are so fugitiue and
inconstant in their affections, that they
cannot tell what to resolute vpon, nor
what trade of life to bend themselves
vnto.

As bats neuer flie directly forwards,
but flitter here and there: so doe in-
constant people. *Basilus de constitutione*
monastica, cap. 9.

As the planet *Mercurie* is good be-
ing ioyned with a good planet, and bad
with a bad: so is an inconstant person;
he fits himselfe for the company. *F.*
Iohannes à S. Gemini. lib. 1. de Cælo &
Elementis cap. 38. As

As the aire is light in substance : so is an inconstant person of beliefe. *ibid.*

As the aire is easily moued : so is an inconstant person, for hee neuer continues long in one minde. *Ibidem.*

As the aire is very subiect to infection and corruption : so is he or she, that is inconstant. *Ibidem.*

Ambition.

THey that lament, because they doe not excell in all things, albeit most different, doe as if one should take it in all part, that a vine doth not bring forth figges, and that an oliue doth not bring forth clusters of grapes.

He that studieth to be *Plato* in learning : to sleepe with a blessed Matron, as *Ephorium* : to drinke with *Alexander*, as *Medius* : to be rich, as *Ismenias* : to be valiant, as *Epaminondas* : and doth grieue that one is not all these : he doth, as if one should sorrow that a Lyon of the wilderness, is not the same that a little *Melitean* puppy is in the bosome of a rich Lady. *Idem.*

The Poet *Accius* when as hee was

of

of a very low stature, yet in the house of the Muses he made himselfe a picture of a very great size: so many being indeed vile and base, by ambition and bragardisme doe stroute and stretch out themselves. *Plin. lib.34.cap.5.*

The *Chamelaon* because hee is fed with the aire, and not with solid meate, is alwayes open mouthed: so they that are nourished with glory and popular applause, doe alwayes catch at some thing, that may encrease their renowne:

As full egges doe sincke to the bottom, but those that are emptie doe swimme aloft: so those that are truly vertuous and learned doe not so much boast as they that be otherwise.

As the winds when they are about to cease doe blow most fiercely: so men when they doe most exoll and magnifie themselves, as *Pope Julius* and *Cardinall Woolsey*, then they are wont to be nearest vnto destruction.

The doue is swift in her flight, but when shee openeth her wings at large and houereth in the aire to please her selfe, then shee is seased vpon by the hauke lying in waite for her: so many

H h whilst

whilst they bragge of more strength then they vse, become a prey vnto their enemies. *Plin. lib. 10. cap. 20.*

The Peacocke spreadeth not his hundred eyedtaile, except he be prayed: so many suppose that they haue not what they haue, except others admire them. *Plin. lib. 10. cap. 21.*

The cocke being conquerour forthwith blazeth abroad his victory by crowing: so many doe make boasts of their owne exploits, and become the ridiculous emblasoners of their owne prayses. *Plin. lib. 8. cap. 33.*

As the *Chameleon* hath great lights, but nothing else within him: so many haue nothing else besides vaine boasting, and windy ostentation *Plinius lib. 11 cap. 32.*

The birde *Taurus* being very little, yet doeth imitate the voyce of an Oxe: so many being base and ignoble, doe speake of nothing but of Emperours, Kings, and state matters. *Plin. lib. 9. cap. 42. & cap. 31. eodem lib.*

Littlecrab-fishes, that they may be the safer, doe hide themselves in the concauities of emptie shels, and when

as they grow greater, they goe into those that are more capacious: so many distrusting their owne prowesse and vertues, doe defend and countenance themselves with the titles of their ancestors.

Flatterers and Parasites.

AS a Physitian anatomising the body of a man, doth keepe a certaine concinnity and dexteritie with his hand, but doth auoide an apish representation: so libertie doeth admit vrbanity, grauity being preserved, but a flatterer with laughing and scurrill jesting doth as it were sweeten liberty with an ill sauce. *Plut.*

As an ill picture doth represent a thing, with ragged garments, wrinkled and deformed: so a flatterer doth imitate a friend with clamours and frivolous endeouours, acting nothing sincerely. *idem.*

An ape when hee can neither keepe the house like a dogge, nor cary burdens as a horse, nor plow as an Oxe, doth mocke and mow and moue laugh-

ter : so a parasite when he knoweth not how to bee seruiceable in serious and weightie matters , becommeth a minister of delights and pleasures. *Idem.*

One when he had very filthily portrayed cocke-chickins, he commanded his boy, that he should let no liue cocke-chickins come neare his table , least by the comparison he should be blamed : so a flatterer with all his maine and might doth driue away true friends, least by being compared with them he be found to be as he is *idem.*

As pillowes doe seeme to withstand the couching of the head , but yet doe giue place and become very pliable : so the liberty of a flatterer seemeth to swell and carry it selfe aloft , but is easily receiueth whatsoever inclineth to it. *Idem.*

As those beasts are very hardly found, that change colour according to the semblance of the place : so thou shalt hardly find those flatterers , that can apply themselues to euery humour , and to all courses of life. *Idem.*

As counterfeite things doe onely imitate the brightnesse and splendor of gold :

gold : so doth a flatterer imitate the grace, obsequiousnesse, and chearefulness of a friend. *Idem.*

As the fish *Polipus* doeth change colour according to the place he is in : so flatterers doe apply themselves to the obseruance of time, place and persons. *Idem.*

As Tragædians haue neede of a *Chorus*, and theater to applaud them : so they that delight in parasites and flatterers, doe nothing, except there be others that may applaud them. *ibid.*

As according to Mathematicians the superficies and the lynes are neither bended, nor produced, nor moued of themselves, because they are meerely intelligible things, but are bended, lengthened and moued together with their bodies : so a flatterer is not moued of his owne affection, but is angry with his angry friend, and doth laugh with him reioycing.

As they that pamper horses, doe not feed them with lentils and vitches, but with better graine : so flattery doth not annoy poore and base men, but it is the disease & ruine of great families & rich fortunes. *idem.* H h 3 As

As lice forsake a liuelesse body, because they want the bloud wherewith they were nourished : so flatterers are attendants to prosperity and perfections, but shrinkers backe in aduersity and disasterous fortune. *Idem*:

As they that bring vpa a beast to tame, doe first apply themiclues to the disposition of the beast, and doe marke, with what things it is either offended or pleased, vntill such time as they haue made it tractable : so a flatterer doth apply himselfe to all the affections and studies of his friend. *Idem*.

The best Cookes in their saüces doe mingle some tart thing, whereby they may take away the fullsomnesse of that which is too sweete : so flatterers doe mingle a certaine kind of fained liberty and seuerity, that they may flatter more, when they seeme to chide and speake freely. *Idem*:

As water doeth slip downe, where it findeth a hollow place or a downefall : so a flatterer doth then most of all taxe and vrge his friend, when he seeth that he is downe and that he hath overthrowne himselfe. *Idem*.

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As limning and pourtraiture is a silent poesie : so also a flatterer in silence doth commend by his countenance and gesture. *Idem.*

As hunters doe the more easily deceiue wild beasts, when the assault them, as though they were doing some other thing : so a flatterer doth most of all then claw and glauer when hee seemeth not to prayse. *Idem.*

As the running streame of no certaine colour, but alwayes resembleth the colour of the ground it glideth ouer: so a flatterer is alwayes vnlike himselfe, fitting himselfe to the present occasion. *Idem.*

In a Comedy of *Menander* a false *Hercules* is brought in, bearing a bum-bast and a counterfeit club without substance or solidity : so the liberty of a flatterer is hollow and vnfound. *Idem.*

As a glasse doth imitate whatsoeuer object is opposed against it: so also doth a flatterer. *Idem.*

As a shadow doth goe whither thou goest, and seemeth to doe what thou doest : so a flatterer doth follow thee whithersoever thou turnest thy selfe. *Idem.*

As a *Chamelion* doth change himselfe into all colours, except it be into white: so a flatterer will imitate thee in all things, except it be in that which is honest. *Plin. lib. 8. cap. 33.*

As vnskillfull Painters, when they cannot delineate those things that are beautifull, doe blaze their portraitures with warts and wrinkles: so a flatterer doth represent the intemperancy, and wrath of a friend. *Idem.*

As there be meates and condimentes, which neither doe make blood, nor begett spirit, neither doe strengthen the sinewes, nor encrease the marrow, but onely doe procure lust, maketh the belly flatuous, and doe swell the body: such also is the speach of a flatterer, it onely stirreth vp and prouoketh vnto vice and wickednesse, but barren to any good. *Idem.*

As Painters by shadowes and obscurities doe illustrate things that be glorious and bright: so a flatterer praying diuers vices in others, that are absent, doth nourish and cherish them in his friend, that is present. *Idem.*

As Oratours doe sometimes bring in another

another person speaking, either that they may procure more credit, or that they may auoid enuie: so a flatterer reporteth what hee hath heard of others as concerning his friend, albeit he hath heard nothing at all. *Idem.*

As wine being mingled with the iuyce of hemlocke, doth make the poyson vncurable, (which of it selfe is an antidote against this aconite) because the heart of the wine doeth presently carry the strength of the poyson vnto the heart: so a flatterer, vnderstanding that liberty of speech is a remedy against flattery, doth mingle it with his adulation, that it may bee the more hurtfull. *Idem.*

Glasse doeth wonderfully imitate Chrystall, a base thing that which is most precious: so doth flattery imitate friendship, a vile thing that which is most excellent. *Plinius, lib. 9. cap. 29. & lib. 37. capite 2.*

As the libard through his sweete fauour doth allure other wild beasts vnto him, & so doth kill them: so flatterers through their faire speeches doe allure men vnto them, & do destroy them. *Plinius lib. 8. c. 17.*

As the beast *Hyena* counterfeiting mans voyce, and by harkening doth learne ones name, whom she calling forth deuoureth: so flatterers by faire speech, doe allure, till they haue drawn into destruction. *Plin. lib. 7. cap. 2.*

As all fishes are not allured by one bait, but some with one; and some with another; whereupon skilfull fishers doe especially fish with that baite, which they are delighted with: so a flatterer finding the disposition of a man, what he delighted in, & what he abhorreth, with that thing hee tickleth and gul- leth him, in which he taketh greatest pleasure:

As the serpent *Ceraſtis* is not bred by the Cipres tree by reason of bitternesse, nor by the Box tree by reason of hardnesse: so the plague of flattery doth flie from graue and seuerer dispositions, but doth cease vpon effeminate and delicate natures. *Plin. lib. 7. cap. 24.*

As Panthers haue a sweet smell, but a deuouring mind: so haue flatterers:

Straight trees haue crooked roots, smooth baits, sharpe hooks, the fairer the stone is in the Toades head, the
more

more pestilent is her poyson in her bowels : so flatterers talke themore it is seasoned with fine phrases, the lesse it sauoreth of true meaning.

Hypocrisie. Hypocrites.

AS the Tyger when he hunteth for his prey, doth hide his clawes : so hypocrites for their commodity speake faire, when they meane ill.

As the *Pyrit* stone is then most hot, when it looketh most cold : so when hypocrites looke the most demure, they meane the most mischiefe.

As *Ianus* was double faced : so hypocrites are double hearted.

As Sepulchers are beautilous without, but full of corruption within : so hypocrites seeme outwardly religious, but inwardly are replenisht with iniquitie.

As hee that takes the muster of men doth diligently view their bodies and age, to see if they bee fit for the warre : so the Lord making choyce of soules for the spirituall warfare doeth search into their wils, and if hee finde any hidden:

hidden hypocrisie, he reiecteth the man, as vnfit to bee entertained, but he find him worthy hee bestoweth his grace vpon him. *Cyrrillus Ierosolymus catechesi. 1.*

As the fish *Polypus* to catch his prey turneth himselfe into the colour of euery stone hee meets with: so hypocrites to satisfie their wils, turne themselves into the condition of euery company; they are sober with the sober, vntemperate with the vntemperate, irreligious with the Atheist, and pericse with the puritan. *Basil. hom. 7. exameron.*

As foolish women, when they lacke naturall beauty, doe paintethemselues: so wicked hypocrites when they want inward vertues, assume outward semblances. *Gregorius Nazianzenus orat. in funere patris.*

As the *Chameleon* assumeth all colours, but white; that in the meane while I may speake nothing of *Proteus* the *Egyptian* sophister: so an hypocrite is all things but a good Christian, simple hearted and honest, such an hypocrite, was *Iulianus Apostata. Idem orat. 1. in Iulianum.*

A sepulcher seemeth beautifull, so long as it shut, but when it is open, it is stincking and horrible : so hypocrites, so long as they are not knowne seeme ielly fellows, but when they are laid open, they are abominable. *Chrysost. hom. 45. operis imperfecti.*

As a stage player taketh vpon him another mans person, sometimes being a seruant, and sometime a Lord : so a hypocrite taketh vpon him the person of an honest man, when indeed he is a very knaue. *idem. in sermone de Ieiunio.*

As he that represents *Agamemnon*, is not *Agamemnon* : so an hypocrite seeming an honest man, is no honest man. *Augustinus lib. 2. de sermone domini in monte.*

The Estrich seemeth as shee would flie, yet hath no vse of flying : so hypocrite seemeth to haue the image of sanctity, but is ignorant of a sanctified life. *Gregorius lib. 7. moral. cap. 15.*

Bull-rushes and sedge haue a shew of greenesse, but beare no fruit : so the life of hypocrites. *Idem. lib. 8. cap. 27.*

As *Symon Cyrenaeus* caried Christs crosse of constraint and not willingly :
so.

so hypocrites doe the worke of Christ vnwillingly, executing that openly, which they doe not loue inwardly. *Bernardus sermone de benedict & Gregor. 8. Morall.*

As a swan hath white feathers and blacke flesh: so an hypocrite hath faire words but foule workes. *Hector Pinus in cap. 40. Ezechiel.*

As merchants sell the skinnies of wilde beasts, but doe not meddle with the entralls: so hypocrites onely meddle with outward things, but doe not deale with inward matters. *Ibidem.*

As those rockes in the sea, are more dangerous, which are covered with a little water, then those, which are eminent and easily discerned, which mariners may auoide: so hypocrites pretending piety are more dangerous then notorious wicked persons, for these being knowne, wee may eschew them, when wee know not how to auoide the other. *idem. in cap. 9. Esaya.*

Siluer albeit it be white, yet it maketh blacke lines as lead: so hypocrites shew otherwise then they are.

As wine mingled with water doth
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more prouoke vomit, then either pure water, or pure wine : so that wickednesse is more intolerable, which is colored with piety, then that wickednesse, which shewes to be so of it selfe.

As Apothecaries gildouer their medicines, that they may sell them the better : so hypocrites glide their words, that they may the better compasse their purpose, nay many can tip their tongues with the gold of the Gospell, that they may the sooner entrap.

The *Carbuncle* hath a shew like fire, and yet hath no fire in it : so hypocrites haue the shew of piety, but in truth are farre from it. *Plin. lib. 36. cap. 5.*

The Indians doe so counterfeit the precious stone *Opalum* that it cannot be discerned, but onely in the Sunne : so some hypocrites are so cunning in their dissimulation, that it is hard for any to descry them, but the eyes of wisdom. *Plin. lib. 37. cap. 6.*

As the beaſt *Camelopardalis* reſembleth a horſe in his necke, an Oxe in his feete and legges, a cammell in his head, and a Tyger or Leopard in his ſpottes : ſo hypocrites, doe put on diuers ſhapes..

shapes of men, if thou beholdest their habits, they seeme holy; if their speech, thou wouldest thinke, a Champion spake, but if thou lookest into their liues, thou shalt find them knaues, if into their writings, clownes and dotards.

As the *Cretian* can lye, the *Grecian* shift, the *Italian* court it, and as *Alexandar* can carouse, *Romulus* abstaine, the *Epicure* eate, the *Stoke* fast, *Endimion* sleepe, and *Chrysippus* watch: so the hypocrite can fit all companies, play the ambodexter in all places, and be a pleasing parasite for all times, hee can bee precise with the puritant, in-iunctiue with the protestant, and Pope-holy with the Papist.

As the *Camelion* though hee hath most guts, draweth least breath, and as the Elder-tree though hee be fullest of pitch is farthest from strength: so hypocrites though outwardly they seeme full of pietie, yet inwardly they are swelled with vice.

The bird *Taurus* hath a great voyce, but a small body; the thunder a great clap, yet but a little stone; the emptie vessell giueth a greater sound then the full.

full barrell : so hypocrites haue plenty
of words and promises , but scarcety of
works, and performances.

In painted pots are hidden the dead-
liest poyson ; in the greenest grasse is
the greatest Serpent ; in the clearest
water, the vglyest Toade, and in the
most curious Sepulchre, are inclosed
rotten bones : so hypocrites vnder their
faire pretences doe shrowd soule in-
tendements.

As the Estrich carieth faire feathers,
but ranke flesh; and as the Cypers tree
beareth a faire leafe, but no fruit : so
hypocrits make faire shewes, but haue
soule soules.

When the Fox preacheth, the Gfeese
perish; the Crocodile shrowdeth great-
est trason vnder most pitifull teares : so
in a kissing mouth there lyeth a galling
minde.

In the coldest flint there is hot fire;
the Bee that hath hony in her mouth,
hath a sting in her taile, the tree that
beareth the sweetest fruit, hath a sowre
sap: so the words of hypocrites, though
they seeme smooth as oyle, yet their
hearts are as crooked as the stalke of
Iuie.

The

The Spider in the finest web, doth hang the fairest flye : so an hypocrite with the fairest words doth betray the truest manner.

As there needeth no more but one pin or prickle to pearce a bladder, and to make all the wind therein inclosed incontinently to come forth : euen so there needeth no more, but one very little temptation to pull the visard from hypocrites, and to discouer them to euery man, who shall know after that they shall be sifted, that there was nothing but a colour and an imagination of all the reputation of righteousness and vertue, which they had gotten among men.

As the basest gold, though it be raied with some durt, is alwayes more precious then the brightest lead that a man can find : so the righteousness of a Christian man, though it be defiled through meny infirmities and imperfections, yet notwithstanding is more to bee esteemed then all the righteousness of hypocrites and infidels.

As *Barnacles* are both fish and flesh; as the Israelites spake both *Ashdod* and
Hebrew;

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Hebrew; as *Iannus* saw both before and behind; as *Balaam* did both bleſſe and curſe; and as the *Sew-mew*, or the *Gull*, liues both in the water, and vpon the earth: ſo hypocrites are neither fleſh nor fiſh, they are holy with the holy, and prophane with the wicked, as *Ehud*, they are ambo-dexters with the Church of *Laodicea*, they are neither hot nor cold, with *Tullie*, they are both for *Ceſar* and *Pompey*, and with *Tytides*, they cannot determine, whether to ioyne with *Achilles* or *Hector*.

Vſerie.

AS a fiſh deuoures the baite with the hooke, ſo an *Vſurer* deuoures the man with his mony. *Baſil.in Pſa. 14*

Vipers are borne by gnawing aſunder the bellies of their dams: ſo *Vſurie* is bred and nourished by conſuming the houſes and ſubſtance of debtors. *ibidem.*

As *Paderastie* is vnlawfull, becauſe it is againſt kind: ſo *uſury* and encrease by gold and ſiluer is vnlawfull, becauſe
againſt

against nature; nature hath made them sterill and barren, and vsury makes them procreative.

As he that is stung of an Aspe, falleth a sleepe with delight, and so dieth by the sweetness of sleepe: so he that taketh vpon Vsury, for the time is delighted, as one that had receiued a benefit, and so by the sweetnesse of the benefit, hee perceiueth not how hee is made a captiue. *Chrysost. hom. 12. operis imperfect.*

As the poyson of an Aspe doth lurkingly run thorow all the members, and so corrupteth them: so vsury doth run thorow all thy wealth, and doth conuert it into debt. *Ibidem.*

As a little leauen sowreth the whole lump of dow, and turneth it into the same nature: so vsurie whose house soeuer it enters into, it drawes vnto it all substance, and conuerts it into debt. *Ibidem.*

A Conie, together bringeth forth and nourisheth other young ones, and againe groweth great with yonug: so Vsuries take vsury vpon vsury, & gaine vpon gaine, they call for their lucre before it come to the birth. *Plut. in Morale.*

As

As fire growing to power doth consume one thing after another: so doth vsury. *Ibidem.*

Vultures kill nothing themselves, but
seaze vpon it being killed of others :
so Viurers liue vpon the sweate of
other mens browes, and enioy the fruit
of other mens labours, against the
ordinance of God and man. *Erasmus in
similibus.*

As he that tumbleth in the mire, be-
commeth more soule and filthy: so they
become more and more indebted, that
haue to doe with Vsurers. *Plur.*

Cholericke men, that will not bee purged in time, daily increase their humour, till dangerously they be diseased: so they that suffer vsury to increase and grow vpon them, and doe not discharge themselues of it, doe run into irrecoverable danger and perill. *Idem.*

Plaso doth forbid to aske water of neighbours, - vntill thou hast digged thine owne ground, to see if thou maist find a veine for thine owne vse: so wee should try all meanes to relieue and helpe our selues, before wee borrow mony vpon vsury. *Idem.*

As

As the fish *Sargus* doth alwayes follow the fish *Alutarius*, that heemay feed on the mud that the *Alutarius* raifeth: so vsurers doe intrude themselves into other mens businesse, that they may take the fruit and gaine of their labours.

As Tigres are swift in catching their prey: so Vsurers are speedy in gathering of wealth. *F. Iohannes à S. Germiniano, lib. 1. de cælo & elementis, c. 21*

Plinie saith, that Eagles feathers being put among other feathers, doth deuoure and consume them: so an Vsurers filthy lucre being put among an other mans wealth, doth quite deuoure and sume it. *Idem, lib. 4. de natalibus, & volatilibus. cap. 72.*

Pigmies are a cubite high (for so their name signifies among the Grecians) dwelling in the mountaines of India by the Ocean, as sayeth *Augustine*, at three yeares, they are of a perfect and mature age, they bring forth at five, and grow old when they are seauen. Therefore as Pigmies doe soone encrease, and soone decrease: so wealth got by Vsurie, doth soone encrease, and soone decrease; as it

soone gotten (being the trade of an Merchant, to tell out tenne and take in eleuen) so is it speedily lost, and suddenly squandered; *De male quaesitis non gaudet tertius haeres, Idem lib. 5. de animalibus terrestribus. cap. 122.*

As excommunication doth not onely bind them, against whom it is denouced, but also them, that partake with them in cases not permitted: so vsurers themselues are not onely odious and cursed, but they infect others dealing in the action with them, as Notaries and Seriueners, that had wont to bee sworn at the entring into their office, neuer to draw any writ for any case of Vsurie. *Idem. lib. 8. de canonibus & legibus, cap. 76.*

As a vessell filled with water, sinketh to the bottome, and is there detained: so an vsurer loaden with the burthen of vnrighteous Mammon, is pressed down to the earth, and there violently held downe of the Diuell for euer aspiring to heauen, except the miraculous fauour of God vnloose him. *Idem, lib. 9. de artificibus & rebus artificialibus, c. 90.*

As an Oxe is sold to the butcher for money

money : so an Vsurer doth sell his soule
to the Deuill for lucre. *Ibidem.*

Heresie, Heretikes.

AS they that are bitten of a mad
dogge, doe not onely runne mad
themselues, but doe infect others with
madnesse: so they that are infected with
any pestilent and hereticall opinion, do
infect others by their speech and con-
ference.

As a Wolfe cloathed in a sheepes
skinne doth the greater harme: so doth
an heretike that hath his tongue tipped
with the Scripture. *Ignatius in Epist.
ad Heronem.*

As Circe changed men into beasts:
so heresie turneth men into Diuels:
Clemens Alexandrinus lib. 7. Strom.

As wicked scholars shut their masters
out of doores: so heretiks driue the
Prophets from their conuenticles, least
they should reprehend them. *Ibidem.*

As the Serpent deceiued Eue, pro-
mising that vnto her hee had not: so
heretickes pretending great knowledge
do bring death to their belceuers. *Iren.
prologo in lib. 4.*

As *Pilate* would haue seemed innocent of Christs death by washing his hands : so Heretikes pretend truth and Scripture, when they are as deepe in iniuring Christ, as *Pilate* was. *Athanasius orat. prima.*

As the serpent *Dipsas* doth poyson all the waters he drinckes of : so heretickes doe deadly poyson all the soules that beleue them. *Epiphanius Heresi. 34. contra Macosios.*

As the Serpent *Drynas*, is like vnto the colour of an Oken leafe, whence he hath his name : so Heretikes seeme to bee like Christians, when indeed they are as ill as Iewes. *Idem heresi 65. contra Paulum Samosatensem.*

As an Ape is like vnto a man, and yet is no man : so Heretiks are like vnto a Christian Church, and yet are no Christian Church. *Chrysostomus hom. 19. op. ris imperfect.*

As Serpents creepe vpon their bellies, and feed vpon dust : so heretikes doe all for their bellies, and for the vaine-glory of their hearts, and doe feed vpon earth, that is, vpon earthly and carnall men. *Idem. hom. 45. op. ris imperfect.*

As a member cannot liue being cut from the body ; nor a branch of a tree be Greene, being hewen from the stock: so all heretickes being cut from the body of one Church, neither can haue the life of Christ in them, neither the greenesse and viriditie of spirituall grace, but their Church is desolate and forsaken. *Idem, hom. 46.*

A sparke of fire at the first is scarcely seene, but if it get nourishment it consumeth large Cities and great Countries: so heresie and peruerse doctrine beginning at the first of one, finding afterwards two or three auditours, and being let alone creepeth like a canker by little & little throughout the body. The heresie of *Arius* at the first was a little sparke in *Alexandria*, but because it was not forthwith smothered, it set a fire the whole world. *Hieronimus lib. 3. comment. in Epist. ad Galat. cap. 5*

As fowlers by craft catch birds: so heriticks by subtilty surprise men. *Optatus Milenitanus libro 6. ad finem contra Parmennianum.*

As the children of *Moab* and *Ammon* descended of *Abraham*. consanguinitie,

itie, and yet alwayes hated the kindred and stock of *Abraham*: so hereticks say that they beleue in Christ, and they alwaies endeavour to subuert the catholicke faith of the christians: *Rupertus lib. 2. in Sophoniam.*

As *Dathan & Abyram* conspired against *Moses*: so doe heretickes against the Church. *Engubinus in cap. 11. Deut*

As *Nabuzardan* the Chiefetaine of *Nabuchodonosor* did destroy Ierusalem, and profane the vessels of the temple: so the hereticks of our time, being the Chiefetaines of the Diuell, doe endeavour to subuert the Church of Christ, and to profane the holy vessels of the temple, that is the Sacraments ordained not of *Salomon*, but of *Christ*. *Engubinus in Exechielem. cap. 4.*

As the name of *Nebuzardan* signifieth the speech and message of a strange word, or of a strange iudgement: so heretikes doe not sound the idiome and name of Iesus Christ our Lord, but of another Lord, that is, of the Deuill, whom Christ calleth the Prince of this world, *ibidem.*

As *Ismael* the Sonne of *Nathaniab*

did weepe with the friends of *Godolias* whom he had slaine : so heretickes, and so do hypocrites, weepe for that, which they wish most harne vnto. *F. Iohannes à S. Geminiano lib. 5. de animalibus terrestribus capite 72.*

A Panther by the beauty of his skin and sweete sinell of his breath doth allure other beasts vnto him, but by the fearefulnesse of his head he feareth them away, whereupon he hideth his head till hee hath laid hold on them, that come to see him : so heretikes and hypocrites outwardly pretending great sanctity, and by the fame of their doctrine, which they colour with deuotion and simplicity, hiding the malicious head of their corrupt intent, they draw many simple and ignorant auditors vnto him, and doe destroy them with their poysonous doctrine *ibidem*.

As young Lyons doe teare and rend the wombe of their Dams in bringing them forth : so heretikes doe rend and teare in peeces the vnity of the Church their mother, who spiritually doe bring them forth. *Idem lib. 5. de animalibus terrest. capite 108.*

Whe

When the time approacheth of the
 Vipers bringing forth, her young ones
 doe not stay the operation of nature,
 but gnaw her sides in sunder, and so
 come forth with the destruction of
 their damme: so heretikes being bred
 in the wombe of the Church their
 mother, not staying for, nor sustaining
 her correction, by rebellion doe depart
 from her, and whilst they gnaw in
 sunder her vnity, as much as lyes in
 them, they labour to bring her vnto
 destruction. *Ibidem.*

Yong Panthers hating their dams,
 doe beate in peeces with their hooues
 the wombs of their dams, because they
 resist their egress and deliuerance,
 whereupon a Panther bringeth not
 forth but once: so heretikes, with their
 nailes, that is, with their malignant
 doctrine doe teare in peeces the vnitie
 of the Church their mother, because
 she doeth resist their perfidy. *ibidem.*

A Wolfe infecteth the wooll of that
 sheepe he woorieth, so that a garment
 made of it proueth lousie, as saith *Isi-*
dore: so an hereticke by his biting doth
 corrupt the simplicity of mans conver-

sation, and maketh it to abound with
lice, that is, with corrupt workes. *ibid.*

Death.

A She is to be called a skilfull Phy-
sician, that can so temper his me-
dicine, that it bringeth health, which
is the end of his Physicke: so is he to be
termed truely wise, who hath so learn-
ed to lead his life, that a good death
may follow.

As the hearbe *colloquintida* is most
bitter: so is the memory of death to a
rich couetous man. *F. Iohannes a S.
Geminiano lib. 3. de vegetabilib. &
plant. cap. 40.*

As *Colloquintida* doth stretch out
her branches a farre off: so death stretch-
out himselfe so farre that none can
escape him. *ibid.*

As that *Colloquintida* is most poy-
sonous and deadly, which growes a-
lone: so is that death most fearefull,
vpon which a pure conscience and true
repentance doth not attend. *ibidem.*

As that *Colloquintida* is good, ac-
cording to *Macrus*, which is white:
so

so is that death which is religious. *ibid.*

As by a serpent the death of man came: so by the death of man a serpent is ingendered, that is, of the marrow of his backe bone, as saith *Hippocrates.*

The beast *Hyena* hath the necke of a Viper, the backe of an Elephant, the greedinesse of a Wolfe, the mane of a horse, the voyce of a man, and is sometimes male and sometimes female: so death is likened to a Viper for his swiftnesse, to an Elephant for his force and violence, to a Wolfe for his voracity, to a horse for his vnbridlednesse, to a man for his deceitfulnesse, and to male and female, because it takes away both kinds.

As the ashes of a Scorpion drunke in wine is remedy against the stinging of a Scorpion: so the meditation of death is a remedy against sinne, which is the cause of death. *Gemin. lib. 5. de animal. Terrest. cap. 80.*

As in sleep there is no remembrance of labours: so the Saints by the sleepe of death doe rest from their labours: *idem. lib. 6. de homine & Membr. cap. 45.*

As a man whilest he sleepeth feareth the power of no aduersary: so the Saints by the sleepe of death are taken out of the hands of all aduersaries, and doe enjoy the security of eternall safety. *ibid.*

As a Waspe stinging a stone, doth not hurt the stone, but her selfe by losing her sting: so death lost his sting by running vpon life, which is Iesus Christ. *Athanasius de passione domini.*

As water falling vpon the earth, is swallowed vp of it, so that it is no more seene: so a man by death falling into the earth, is so consumed and destroyed, that hee is neuer found againe in the condition of his mortall state. *Idiota de contemplatione mortis, cap. 10.*

As all riuers runne into the Sea: so all they that come into this fluctuous life, must enter into the Sea of death. For death is the punishment of all, the tribute of all, the prison of all, the conquerour of all, and thereceptable of all. *Ibidem. cap. 13.*

As he that would conquer a Castle, at the first doth make way to the ruine with his greater shot, after hee doeth assault, Inuade and possesse it: so dealeth death,

death, who first sendeth his battering shot of great sicknesse and infirmity, which doth so vanquish and breake the naturall strength of the body, that the soule can no longer defend her castle, and then death seiseth vpon it. *Ludo. Graxat. lib. 1. ducis peccat.*

As for the biting of an aspe there is no remedy, vnlesse the parts infected be cut away: so certaine vices are healed onely by death. *Aristot.*

As Pilgrims are cheerefully welcommed into Innes or lodgings, yet ere their departing some account of expenses is made vnto them: so though wee haue a little shew of pleasant entertainment in this world, yet at our deaths wee must render a seuerer and strict account for the same. *Stella de contemptu mundi.*

As no man doth maruell, that that is molten, which might be melted, or burnt, which is combustible: so to be dead is not to be maruelled at, because we are mortall *Plut.*

As borrowed money is willingly to be paid againe: so our life, which God hath lent vs, is without repining

to be rendered to him againe, when he calls for it *idem*.

No man taketh it in ill part to haue a candle lighted, but euery one misliketh to haue it put out: so we reioyce at a birth, but sorrow at death. *Idem*.

He that beyond measure is giuento wine doeth also sucke vp the dregs: so there are many that loue their liues so well, that they would not die, no not in old age. *Seneca*.

As hee is more prosperous, whom a speedy wind bringeth into the hauen, then he that is in a calme wearied vpon the sea: so hee is more fortunate, whom speedy death taketh out of the miseries of his life. *Seneca*.

As fire burneth fiercely, when it hath store of fowell, but dieth of his owne accord when it lacketh matter: so great is the difference betweene the death of young men and old men. *Seneca*.

A sword-player fearefull in all the fight, smiteth home and growes valiant or rather desperate, when he seeth no way but death: so death is fearefull being farre off, but lesse dreaded being at hand. *Seneca*.

As

As Swans seeing what good is in death, doe end their liues with singing: so ought all good and honest men to do.
Cicero, lib. 1. Tusc. quæst.

Vnripe Apples are hardly pulled from the Tree, but being ripe, they fall of their owne accord: so force doth take life from young men, but maturity and ripenes from old men. *Idem de senectute.*

They that speake euill of the dead are like vnto dogges, that bite at stones cast at them, but doe not touch them that hurt them. *Aristoteles in Rhetoricis ait Platonem huius similitudinis authorem esse.*

As *Cræsus* with all his wealth: so *Aristotle* with all his wit, and all men with all their wisedome, haue and shall perish and turne to dust.

As *Aristippus* searched how to prolong his life: so *Socrates* sought how he might yeeld to death.

As life is the gift of God: so death is the due of nature; and as we receiue the one as a benefit: so must we abide the other of necessity.

As the bud is blasted, as soone as the blowne Rose; and as the wind shaketh

off the blossome as well as the fruit: so death neither spareth the golden lockes nor the hoarie head.

As a Bee stinging a dead body takes no hurt, but stinging a liue body oft times looseth both sting & life together: so death, so long as it stung mortall men onely, which were dead in sinne, was neuer a whit the worse, but when it stung Christ once, who is life it selfe, by and by it lost both sting & strength.

As the brasen Serpent was so farre from hurting the Israelits, that contrariwise it healed them: so death is now so farre from hurting any true Israelite, that on the other side, if affliction, as a fierce Serpent, sting vs, or if any thing else hurt vs presently it is helped, and redressed by death.

Those which will needs play the hobgoblins, or the night walking spirits (as we call them) all the while they speake vnder a hollow vault, or leape forth with an vgly vizard vpon their faces, they are so terrible, that he which thinkes himselfe no small man, may perhaps be afrighted with them; But if some lusty fellow chance to step into

one

one of these and cudgell him well fauouredly, and pull the vizard from his face, then euery boy laughs him to scorne: so death was a terrible bulbeger, and made euery man afraid of him a great while, but Christ dying, buckled with this bul-begger and coniuered him (as I may say) out of his hollow vault, when as the dead comming out of the graues were scene in Ierusalem, and puld the vizard from his face, when as hee himselfe rising, left the linnen cloathes which were the vizard of death behind him. *Doctor Playser.*

As that Assie called *Cumanius Asinus*, letting vp and downe in a Lyons skin, did for a time terrifie his master, but afterwards being descried did benefit him very much: so death stands now like a silly Assie, hauing his Lyons skin puld ouer his eares, and is so farre from terrifying any, that it benefits all true Christians, because by it they rest from their labours, and if they be oppressed with troubles or cares when they come to death they are discharged.

All the while *Adam* did eate any other fruite which God gaue him leave

to eate, hee was nourished by it, but when hee had tasted of the forbidden tree, hee perished : so death had free leaue to deuoure any other man, Christ onely excepted, but when it went about to destroy Christ, then it was destroyed it selfe.

Those barbarous people called *Canibals*, which feed onely vpon raw flesh, especially of men, if they happen to eate a peece of roasted meate, commonly they surfeit of it and die : so the right *Caniball*, the onely deuourer of all mankind, death I meane, taking of Christs flesh, and finding it not to bee raw (such as it was vsed to eate) but wholsome and heauenly meate indeed, presently tooke a surfet of it, and within three dayes died.

As when *Indas* had receiued a sop at Christs hand, anon after his bowels gushed out : so death being so sawcie as to snatch a sop (as it were) of Christs flesh, and a little bit of his body was by and by like *Indas*, choaked and strangled with it, and faine to yeeld it vp againe, when Christ on Easter day reuiued.

Sharpe

Sharpe frosts bite forward springs,
Easterly winds blasteth towardly blossoms : so cruell death spareth not those, whom we our selues liuing cannot spare, as it spared not King *Edward* the sixt, nor sir *Philip Sidney*, who could neuer haue liued too long.

As madnesse and anger differ nothing but in continuance and length of time : so neither doe death and sleepe.

The Deuill.

AS the Lyon that killed the disobedient Prophet returning from Bethel, did neither teare his dead body, nor hurt his Ass: after the same manner is the power of the Deuill, being a roaring Lyon restrained, and kept within limits, so that he can extend his furie no further, then God giueth him leaue.

As they that would haue dogs come vnto them, allure them with bread or flesh : so the Diuell allureth soules vnto him with pleasures and riches. *Clemens Alexand. lib.2. storm.*

As a fish snatching at the bait, not seeing

seeing the hooke, is taken : so the Diuell hauing the power of death, greedily carrying Iesus vnto death, and not seeing the hooke of his diuinity included in him, was caught and overthrown himselfe, *Idem in Symb. Apost.*

As one night is sufficient to bring darknesse ouer the whole world : so the Prince of darknesse is sufficient to disturbe all mortall creatures. *Macarius. hom. 5.*

As *Endiue* is like vnto *Lettice*, yet the one is sweete, the other bitter : so the Diuell sometimes sheweth himselfe like an Angell of light, yet the one is glorious, the other vgly and deformed. *Idem. hom. 7.*

As a man & a woman commits corporall fornication : so the Diuell and the soule commits spiritual fornication. *Idem. hom. 15.*

As Sericants waite for the arrest of men indebted : so Diuels waite to arrest sinfull soules. *Idem. hom. 43*

As a strong stone wall resisteth a dart : so faith resisteth the Diuell. *Greg. Nazian. oratione in sanctum Cyprianum,*

As a dogge stayeth still vnder the Table, if he finde any fallings, but departeth if he finde none: so the Diuell doth continually gape vpon vs; if hee get any blasphemous word, he stayeth still, but if thou lettest no sins passe from thee; he will leaue thee. *Chrysost. concione. 3. de Lazaro.*

As Pyrats set vpon rich loaden ships, but passe by them that be emptie: so the diuell assaileth them that be stuffed with vertues, but he lets wicked worldlings and mammonists liue in quiet. *Idem. hom. 4. de verbis Isaya. Vidi dominum.*

As a Pylot seeing one starre can direct his course to any Citie or prouince: so the Diuell being the prince of the ayre, doth not onely see, but also know all the principalities, and dignities of the world, and therefore hee could point out to our Sauour the honour and state of euery kingdome. *Idem hom. 5. operis imperfect.*

Hell.

Hell.

IF wee bee so delicate and tender in this life, that we cannot suffer patiently a feuer of three dayes: so much lesse shall wee in the life to come be able to suffer euerlasting fire. *Lud. Granat. lib. 8. ducis peccat.*

If we be terrified when wee see any horrible punishment inflicted vpon a malefactor in this life: so much more shall we bee tormented at the sight of the dreadfull and intollerable punishments in the other. *Idem.*

As the wicked haue offended God with all their parts, powers and senses, and haue imployed them all, as instruments to serue sinne with: euen so shall Gods diuine iustice ordaine, that in all the selfe same parts, powers, and senses, they shall suffer sorrow and torment; that so that may be fulfilled, which is written. *How much he glorified himselfe, and was in delicacies, giue him so much torments and lamentations. ibidem.*

As it happened to *Sisera*, who before he slept, drunke of the sweete milke

in *Iaels* bottle, but shee awaked him after another manner by nailing his head downe fast to the ground: euen so doe men sup vp the sweete milke of this worlds vanities, till they are suddenly ouer-taken with death eternall, because they cannot awake from the drowfie sleepe wherein they are fast nailed downe by their owne negligent follies. *Stella de contemptu mundi.*

As Egypt a figure of hell, was full of darknesse and a land of captiuity: so hell. *Rupertus lib.2. in Math.*

As in this world it is a kind of solace to haue others partakers of our miseries: so in hell it shall bee great vexation to the damned, to see others tormented as themselues. *Chrysost. hom. 48. de Ira.*

As entrance into the house of *Dedalus* was open, but regresse was denied: so the way into hell is very wide and open, but the returne from it is altogether impossible.

As *Abeston* a stone of *Archadia* being once set on fire, can neuer be extinguished neither by raine nor tempest, as saith *Isidore*: so hell fire being once kindled can neuer be quenched.

As

As an old man said in the liues of the fathers : when a Nource would weane her child, she layeth some bitter thing vpon her dugges, which when the child feeleth, he abhorreth it : so oppose the bitterneſſe of Hell againſt the delights of the world, and thou ſhalt be withdrawn from them.

As the righteous ſhall reioyce in Heauen by reaſon of their great ioy & bleſſedneſſe: ſo on the contrarie part, ſinners ſhall bee tormented with vnſpeakeable tortures in hell. *Lodouicus Granat. in ſuis ſeptem Meditationibus, Meditatione ſeptima.*

As beautie, agilitie, fortitude, libertie, health, pleaſure, and eternitie is matter of reioycing vnto the righteous in Heauen: ſo the vglinneſſe of ſinne, the burthen of it, imbecility, ſeruitude, infirmitie, anxietie, and euerlaſting death ſhall with grieuous torments afflict ſinners in hell. *Ibidem.*

As the friends of God ſhall be ſecure, that they ſhall not looſe their bleſſedneſſe in heauen: ſo the enemies of God ſhall looſe all hope to be deliuered from thoſe torments, which they liue in, in hell, *ibid.*

As

As in this world we are all vnder one Sun, yet wee doe not feele the heate of it all alike, because one is more hot, and another lesse hot: so in hell in that fire, there is not one manner of burning, because here what the diuersity of bodies doth (for after one manner the fire doth burne chaffe, after another wood, and after another iron) that there doth the diuersitie of sinnes, they haue the same fire, and yet it doth not burne them alike. *ibidem.*

As the Saints in Heauen haue loue and perfect charitie: so the damned in hell doe burne against all with spite and hatred. *ibidem.*

As the Saints in Heauen doe reioyce at anothers good: so the damned in hell doe repine at it, neither is there any thing found at which they more grieue, then at the glory of the Saints, and therefore they wish that all might bee damned with them. *ibid.*

As God made Heauen for good men: so hee made hell for wicked men.

FINIS.

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